A MANUAL OF ASCETICAL THEOLOGY

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OR

The Supernatural Life of the Soul on Earth and in Heaven

BY THE

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PREFACE

Ascetical theology may be defined: A science which from truths divinely revealed explains the doctrine by which souls are directed in the acquisition and perfection of the supernatural life, according to the ordinary providence of God. It is a branch of moral theology, and must of necessity have the ordinary science of theology as its foundation. Although with mystical theology it forms a subdivision of moral theology, it is distinct from both of these sciences. While moral theology prescribes the rules of action, ascetical theology teaches the means by which sanctity of life may be acquired, increased, and perfected.

On the other hand, mystical theology seems to indicate a higher and sublimer degree of asceticism. This science does not teach the ordinary and well-beaten paths of perfection, but shows a *more excellent way* and deals with a more hidden intercourse between man and God, always aspiring as it does to the higher and the better things, according to the words: *Whither the impulse of the spirit was to go, thither they went, and they turned not when they went.*[1]

[1] Ezech. i. 12. Liebermann's Prolegomena in 'Universam Theologiam.'

The distinction of ascetical from moral and mystical is clearly defined and explained by John Bapt. Scaramelli, S.J., in his work entitled 'Directorium Mysticum,' from which in substance the following explanatory remarks are taken. According to this author, after the soul, assisted by Divine grace, has overcome the sensitive part of our being, and withdrawn it from unlawful indulgence in the use and fruition of creatures, and after it has been established in justice according to the rules of moral theology, then, strengthened and attracted by God, it begins to ascend higher in the scale of perfection, and causes the inferior part of our nature to ascend with it, and thus to become more spiritual. This, he says, is Christian asceticism.

The spiritual or supernatural life is the true life of man. His soul or spirit is the principal and ruling part of his being, as it is the more noble part. By the spirit man knows God; by it he is capable of being united to God and, as it were, transformed into Him; whilst, on the other hand, the animal and sensitive part is only the instrument which the soul uses in order to know and rule the material world which is so much inferior to itself. The ascetical life shows that man is not of this world, but of heaven; that he is not for this world, but for Him Who is the Author of man and of the world. The supernatural man as an eagle leaves the earth and soars towards heaven; he desires nothing of this world, he seeks nothing of it, because he feels that he is better than it, and is destined for better things.

Before a man reaches the perfection of the spiritual or supernatural life, it behoves him to labour much, to fight hard, because the sensitive

part is entirely inclined to creatures, and it does not freely and easily follow the spirit ascending to God, but does so only by force and pressure. For as every material body naturally tends towards the earth, and is raised up from it only by a superior force, so man's senses, attracted to creatures, are only by force of God's grace withdrawn from them and elevated unto God. All men are called to perfection according to the moral law, and no one can be saved who is not—at least, at the moment of death—in a state of grace. This is the first grade of perfection to which all men are bound, but this does not imply that all men are bound to perfection according to asceticism. The first perfection is of precept, the second of counsel.

The ascetical man—the man desirous of Christian perfection—not only does not wish to transgress the limits placed by God on earthly enjoyment, but wishes not to exercise his whole liberty with regard to such enjoyment. The moral man maintains a *necessary* course between God and the creature, enjoying on the one hand those things that are lawful, and observing on the other hand those things that are of obligation ; the ascetical man elects a *free* course, not according to the liberty of the senses, which does not wish to be restrained by any law, but according to the liberty of the spirit, which does not wish to be impeded by any cupidity. Wherefore he freely abstains from those things which he might lawfully enjoy, and he freely performs not only those things commanded, but also those things recommended for his greater advancement in perfection.

The supernatural or spiritual man, when he goes

beyond the way of the Commandments and enters upon the way of the counsels, has no longer the beaten and well-known path indicated by the tables of the Law, written with the finger of God, to tell him distinctly what to do and what to avoid. He will need guidance and help according to ascetical discipline, so that he may know the will of God in things that are of counsel and perfection, in order more securely to advance on the road to heaven, his everlasting dwelling-place.

There are two ways of the counsels by which man, whether in the active or in the contemplative or in the mixed state, may arrive at Christian perfection. The first way, which is the safer and the foundation of the other, does not differ from the way of the Commandments except in degree, and it consists in the perfect observance of the Commandments—that is to say, in the perfect exercise of all the virtues commanded by God. The manner of satisfying the precepts or the law is threefold—necessary, perfect, and heroic. The first is regulated by moral theology, and consists in doing what is commanded with attention and the necessary intention; the second belongs to ascetical theology, and consists in doing the things commanded with perfect attention and intention; the third exceeds the ordinary mode of acting, and advances by the aid of the extraordinary grace of the Holy Ghost, and when accompanied by extraordinary gifts and favours may be said to belong to mystical theology.

The other way of the counsels exceeds the way of the Commandments as to its object in so far as it involves new duties and adds them to the Commandments—such, for example, as those obligations

taken on by vows in general; and by the vows of religion in particular, and all voluntary good works undertaken for the glory of God. Wherefore this way is subdivided into two parts—one for religious, who in addition to the Commandments take upon themselves the obligations of the rules and vows of religion; the other for pious persons in the world who tend to perfection *without vows*, by the practice of voluntary good works and the exercise of the moral virtues.

In the first way—namely, that of the Commandments—all who desire perfection can and ought to walk, because it is a false devotion to observe counsels and to neglect the Commandments. As regards the second way, whether one or other of the subdivisions is adopted is a matter to be decided according to the dispositions of each, and on that account generally requires prudent advice and direction. For although all called to perfection should endeavour to observe the Commandments perfectly—that is, as far as possible—by avoiding all sins, all, however, are not destined to remain and sanctify themselves in the world by pious works; nor are all destined to place themselves under monastic discipline in order to attain their perfection. It is certain that persons living in the midst of the duties and affairs of the world may reach the highest degree of perfection, for perfection does not consist in the state, but in charity. At the same time, those are much to blame who for this reason would persuade persons called to religion to remain in the world; as are also those who, enchanted too much with the religious life, consider all pious persons who are free called to it. Each one has to choose that state

of life which before God may be judged his vocation.[1]

To guide us in these modern times as to the right Catholic view of the religious state, and the position of religious in the Church, I may quote the words of our present venerable Pontiff Leo XIII., in the Encyclical addressed to Cardinal Gibbons, dated January 22, 1899: 'From this contempt, so to speak, of the evangelical virtues, it seems likely that a disdain of the religious life will invade the mind. And that this is a common opinion among those who profess these new ideas we gather from certain expressions which they have let fall concerning the vows pronounced by members of religious orders. Such obligations, they affirm, are altogether out of keeping with the character of our times, inasmuch as they narrow the limits of human liberty, being better suited to weak souls than those that are strong; whilst, far from contributing to Christian perfection and the good of humanity, they are rather injurious, and an obstacle to the progress of both. How false all this is is abundantly evident from the practice and teaching of the Church, which has ever highly approved of the religious life. Nor did she do so without reason, for those who, called by God, embrace it of their own free will, and who, not content with the ordinary duties enforced by precept, enter upon the evangelical counsels, show themselves strong and devoted soldiers of Christ. Shall we think that this is characteristic of weak minds, or that it is useless or worse for the perfecting of life?

[1] See 'Directorium Mysticum, in Compendium Redactum.' Auctore F. V. Voss, § viii., p. 39.

Those who thus bind themselves by religious vows, far from losing their liberty, enjoy a liberty greater and nobler—that *wherewith Christ has made us free.*[1] . . . No difference is to be made between the praise to be given to those who follow the active life and those who, loving retirement, devote themselves to prayer and mortification. The great services of these latter to society are well known to those who are not ignorant how much the continual prayer of the just man availeth, especially when joined to bodily mortification.

'If, however, some men prefer to live a community life without being bound by any vow, they are at liberty to do so ; it will be nothing new in the Church, and in no way blamable. But let them not put forward such a rule as preferable to that of the religious orders, for since the human race is now more than ever inclined to pleasure, those who have forsaken all things to follow Christ are to be held in the greater regard.'

Having accounted for the primary title given to this work, I may add a few words of explanation as to its sub-title, 'The Supernatural Life of the Soul on Earth and in Heaven.' It is well known that, in respect to human beings and God's dealing with them, there are three forms of the supernatural which are manifested, to wit, miracles, revelations, and the operations of grace. It is of this last I have to treat, and to which the whole of the work is devoted—that is, to the science of the supernatural life of our souls as effected by grace and the virtues here, and perfected by the Beatific

[1] Gal. iv. 31.

Vision on obtaining our last end in the possession of God in heaven. This supernatural life is, as I have said, the work of grace—that supernatural gift freely bestowed upon us by God for our sanctification and salvation. It is distinguished into *actual* and *habitual* grace. Actual grace is that Divine and transitory assistance which gives a man the power of acting supernaturally. A rational creature has two principles of superior action—the intellect and the will—and these two are equally capable of receiving supernatural aids of grace. Grace can interiorly and supernaturally enlighten the intellect as to the good which man has to perform, and this is called the grace of *illumination*. Grace can also act upon the will either by inciting or moving it towards that good represented to the intellect (grace of *excitation* or *inspiration*), or aiding it in the supernatural acts itself (*helping grace*, which follows *exciting* grace).

As in the natural order power precedes action, and being precedes power, the same takes place in the supernatural order. Actual grace tends to immediate action, but habitual grace has as its object to effect in the soul a supernatural being, so to speak, which assimilates it to God, and from which proceed superior powers capable of producing connaturally supernatural acts. These powers are called virtues, and they are, in the just, habits or permanent qualities, though they may, like grace itself, be lost by sin. Some of these are ordained to unite us immediately, or to put us in immediate communion, with our final end, which is God ; and these are the theological virtues of *faith*, *hope*, and *charity*.

Other virtues give us the power to perform supernaturally acts that refer to God only mediately, and direct our course towards that supernatural end according to the guidance of faith. These are known as the moral virtues, of which four are designated cardinal virtues — namely, prudence, justice, fortitude, and temperance. Habitual grace, together with the virtues which always accompany it, and are inseparably united to it, makes us participate, by a real physical participation of resemblance, of the intellectual nature of God, which is expressed by St. Peter in the words *Divinæ consortes naturæ* (*partakers of the Divine nature*).[1] It confers upon us a new life infinitely more perfect than that of nature. It establishes between ourselves and God a real and true friendship by which *God dwells in us and we in Him.*[2] Thus we become the adopted sons of God, heirs of the kingdom of heaven, and partners with the Only Begotten Son of God, Jesus Christ, our Saviour, Who merited all these graces and blessings for us by His Passion and death upon the Cross.

It is this supernatural life of the soul, its development, and its final perfection, that form the subject-matter of the present volume. For the sake of order and of greater clearness, the work is divided into three parts, and these parts are again subdivided into chapters. Part I. treats of the supernatural life of the soul on earth, considered in its nature and as to its gifts, and contains nineteen chapters. Part II. explains in fourteen chapters the growth and increase of the supernatural life, and

[1] 2 St. Pet. i. 4. [2] St. John xiv. 23.

the means of that increase. Part III. is occupied with the consideration and exposition of the final perfection of the supernatural life in heaven, and consists of nine chapters.

As a 'Manual of Ascetical Theology,' it has for its object the science of the Saints, or that science which teaches how souls are led by the ordinary way of grace and of the virtues to perfection, or to perfect union with God by charity. So that God is the object of this science, and its end is the final perfection of our souls in their union with God. It is true that the end of all theology is to lead us safely to the knowledge and the possession of God, and to teach us the means of arriving at our final destiny. Dogmatic and moral theology has this for its end, but ascetical theology may be said to prescribe the rules and means of obtaining that end more securely and with greater perfection.

The principles and sources of ascetical theology are the same as those of dogmatic and moral theology. These are of two kinds—one which commands our conviction and teaches with unerring certitude; the other which gives us reliable authority, but not infallible certitude. The sources of the first class are the Sacred Scriptures understood in the sense interpreted by the Church and the unanimous consent of the Fathers, the canons and decrees of General Councils, and the definitions of the Sovereign Pontiffs when pronounced *ex cathedra*.

The other theological sources are of an inferior order, and by themselves do not exact the same assent as the authoritative and infallible teaching of the Church, yet they claim our respect and our sub-

mission, with more or less certitude or probability, according to their authority, their experience, and their reasons. These are provincial or particular Councils, the Holy Fathers taking them separately, or as to their particular opinions, theologians and the masters of the spiritual life in their particular views or opinions, history as contained in the lives of the Saints and servants of God, etc.

From the nature of these two kinds of sources it follows that ascetical theology contains certain as well as probable doctrine, and that it admits in some things of opinions and doubts. All that is certain claims and commands unity and uniformity ; what is probable and doubtful requires prudence and discretion. We have tried all along to distinguish the infallible doctrine of the Church from the points that admit of the opinions of different schools of theology, and whenever any particular opinion has been adopted in preference to an admissible opposite opinion, the reasons for its adoption are usually given.

We have drawn the whole of the doctrine contained in the work from the above sources of theology, and clear references have been given throughout to the works quoted, and to the authors to whom I am indebted and from whom I have quoted.

Besides the older standard books of theology that form the foundation of all subsequent treatises on religion and spirituality, there are some modern works to which I owe a debt of gratitude for the help I have derived from them in the composition of this Manual. Amongst these works I have to

mention in theology especially Pesch's 'Prælectiones Dogmaticæ,' Dr. Murray's treatise 'De Gratia,' and the 'Manual of Catholic Theology,' by the Rev. J. Wilhelm and the Very Rev. Canon Scannell, to which I am indebted for many extracts, and also for the English terminology of many of the technical theological expressions. Amongst spiritual works I have used largely those of Bishop Ullathorne, Benedict XIV.'s 'Treatise on Heroic Virtue,' St. Francis de Sales' 'Treatise on the Love of God,' also a recent work entitled 'Happiness of Heaven,' by the Rev. F. J. Boudreaux, S.J., from which I have taken the liberty of giving many extracts which express briefly and clearly the Catholic doctrine of beatitude in language which I myself could not command. I have to mention in the last place an important work in French, entitled 'La Grâce et la Gloire,' by the Rev. Father Terrien, S.J. To this more than to any other I am indebted for the plan of my own work and for the manner of its development. It prompted me as to the manner in which a work such as I had already for some time conceived should be executed, and, in dealing with particular subjects, I could always depend on its arrangements in selecting what should be dealt with and what omitted.

After this acknowledgment of thanks, I may conclude with one remark concerning the virtues taken from the Encyclical of Leo XIII., already quoted, that it may not appear to any of my readers that this Manual is too speculative, or not so useful for practical spirituality, and that sufficient attention has not been given to external works of charity and

mercy. All virtues are of their own nature active, according to the doctrine laid down so distinctly and clearly by the Sovereign Pontiff. Referring to the opinion which divides all Christian virtues into two classes, *passive* and *active*, and which teaches that the former have been more adapted to past ages whilst the latter are better suited to the present day, he says:

'It is clear what is to be thought of this classification of virtue, for the virtue that is merely *passive* has, and can have, no existence. "Virtue," says St. Thomas, "means a certain perfection of power; now, the end of power is action, and an act of virtue is nothing but the good use of one's free will" (1. 2. a. 1). And if made with the help of God's grace it becomes a supernatural act of virtue. Only he would pretend that some Christian virtues are adapted to one period, and others to another, who is unmindful of the words of the Apostle: *For whom He foreknew He also predestinated to be conformable to the image of His Son.*[1] The Master and Model of all sanctity is Christ, and it is necessary for all who wish to attain the seats of the blessed to conform themselves to His rule. And Christ does not change with advancing centuries, but He is the same yesterday, and to-day, and for ever.[2] To men of all ages, therefore, is addressed the invitation: *Learn of Me, for I am meek and humble of heart;*[3] and in every age Christ puts Himself before us as *obedient even unto death.*[4] In every age, too, those words of the Apostle stand: *They that are Christ's have crucified*

[1] Rom. viii. 29. [2] Heb. xiii. 8.
[3] St. Matt. xi. 29. [4] Phil. ii. 8.

their flesh, with the vices and concupiscences.[1] Would to God that more nowadays cultivated these virtues, as did the saintly men of those times, who by humility, obedience, and self-restraint, were powerful in word and work, to the great advantage not only of religion, but of their country and society.'

[1] Gal. v. 24.

ST. JOSEPH'S RETREAT,
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PART I

THE SUPERNATURAL LIFE OF THE SOUL ON EARTH: ITS NATURE AND ITS GIFTS

A MANUAL OF ASCETICAL THEOLOGY

CHAPTER I

THE NATURAL, THE SUPERNATURAL, AND THE PRETERNATURAL

1. As the word 'supernatural' signifies 'above nature,' in order to form a true notion of its meaning it is necessary to explain the terms *nature* and *natural*. The word *nature* is derived from *nasci*, to be born, and in its etymological sense it means origin or birth, and it is in this sense St. Paul uses it when he says that *we were by nature children of wrath.* 1. The various meanings of the words 'nature' and 'natural.'

The word has many significations, as, for example, it signifies the whole world, or the whole system of the corporeal works of God; or the aggregate of all created things, both corporeal and spiritual. Thus, we have the expressions 'kingdom of nature,' 'natural history,' 'natural science,' etc.

In this treatise, however, and in the sense used by philosophers and theologians, *nature* is to be taken in the sense of the essence of a thing, or that which a thing is by its birth or by its production. It comprises the attributes which make a thing what it is. It is that which is signified by the definition of a

thing, and thus it often happens that the terms 'essence,' 'substance,' and 'nature' are used promiscuously. In this sense another idea is added to the essence to convey a more limited and specific notion of nature; *e.g.*, nature signifies the essence in so far as it is the principle of operation, of activity, and of generation, or, as St. Thomas says, it signifies the essence as this is ordained towards its own operation. Thus understood nature is defined by Aristotle: 'The substance of things which have in themselves a principle of motion or activity.' As it is only by the activities of an object we know it, activities, for us, determine its nature. Nature as just now defined may be applied not only to things that receive their being by generation, but also to things immediately created by God, such as our souls, and angels, and even to God Himself. Thus, for example, the nature of man is that by which he is constituted a human being. It does not include in its meaning sanctity or immortality, because a man, though he were not holy or immortal, would nevertheless be a human being.

Confining ourselves to intelligent beings, we may say that there are three natures differing from each other—the Divine nature, angelic nature, and human nature. The Divine nature, or the nature of God, is purely spiritual, infinite and uncreated; the angelic nature is purely spiritual, but created and finite; human nature is not purely spiritual, but composite, in the sense that it has a spiritual soul which gives life to a material organism, and this union of body and soul constitutes human nature.

From the signification of the term 'nature,' we can easily understand the meaning of the word

natural. This word *natural*, like nature, has a great variety of meanings. Thus, it is used as opposed to anything that is contrary to nature or is against nature, and as signifying whatever is suitable to nature or adorns it; and in this sense the gifts of grace can be called natural, and sin is said to be against nature (*nullum est malum naturale*). Again, the word *natural* is used to signify all that a person receives at his birth in the sense of *original*, and in this sense grace is said to be *natural* in Christ, as He had it from His nativity; in this sense also the Fathers of the Church have sometimes called the prerogatives of human nature which Adam received at his creation *natural*, which expression was afterwards abused by Baius and his followers, when they denied the doctrine of the Church, that the gifts bestowed upon our first parents were supernatural.

Omitting these significations of the term *natural*, which are seldom used and which do not concern my present purpose, and speaking of created nature only, we use the word *natural* to signify all that belongs to nature or proceeds from nature, or is in keeping with nature. We use, therefore, the word *natural* to signify everything connected with nature and essential to it; the properties which spring from it; the movements of which it is the cause; the perfections which tend to complete it; the final destiny that corresponds to its essence or being in the natural order, and the means necessary to enable it to work for and to tend towards that destiny or end. Thus, for example, as has been said, soul and body are two natural components of man; immortality is the natural property of the soul, it being a simple

and spiritual substance. To think and to wish are the natural operations of an intelligent being, and it may even be said that the Divine motion or *concursus*, without which no created being can exist or act, is *natural*. It is the *natural*, taken in this sense, that is correlative to the *supernatural*, and that enables us to form a true notion of the *supernatural*.

2. The meaning of the word 'supernatural.'

2. *Supernatural*, as the word implies, means 'above nature.' It is not therefore to be understood in the sense of *supersensible*, or above material things, because the sensible, or material, and natural are not synonymous. The natural applies to our souls and to the angels as well as to material things. Neither is the *supernatural* to be restricted to that which cannot be produced by secondary causes, but only immediately by God; for the human soul is immediately created by God, and it is not supernatural. Then the opinion of some who assert that the terms *natural* and *supernatural*, to remove all ambiguity, ought to be expressed by the terms *finite* and *infinite*, *Divine* and *not Divine*, *created* and *uncreated*, is to be rejected. It is true that God is a supernatural Being or Substance, inasmuch as He is infinitely above all created nature; and the conception of God as a supernatural Being is supposed in the conception of the supernatural in all natural beings; but it is also true that the supernatural can and does exist also in those beings, in so far as God elevates them above their nature by assimilating them to and uniting them with Himself.

When we say that the *supernatural* means that which is above nature, we mean that it is a Divine gift to the creature or to created beings; that this

gift does not belong to the constitution of their natures; that it does not and cannot emanate from nature itself as its property or effect; that it cannot come from any created causes; that it is a perfection which God alone can produce in nature, and that the creature of itself has not any disposition, or any right or title by which it can claim it. It is not due to the creature.

Two conditions required for the supernatural: (1) God alone as the cause.

We may therefore say that two conditions are required for the supernatural, taken in its true and strict sense: (1) That God alone can produce or cause it, and (2) that it be something not due to the creature, or, in other words, that created nature of itself has no right or title to it. If one or other of these conditions be wanting, we may have a diminished supernatural result, but not the absolute supernatural, or that which is designated by theologians as supernatural *quoad substantium* or *quoad essentiam*—the essentially supernatural.

Referring to the first condition, that God, and God alone, can be the Author of the supernatural, understood in its full and strict sense, which assertion is evident from the definition of the supernatural (*Quod excedit omnem naturam creatam et creabilem*), we have to note that this does not exclude the action of a created instrument. The action of an instrument is attributed to the cause that employs it for the work; thus God, Who is the Cause of supernatural grace, produces it in the soul, not only immediately by Himself, but also by means of the Sacraments, as instrumental causes; neither does the assertion exclude the full and complete causality of the creature as to the operations which grace enables it to perform. A just man is the cause and

author of salutary and meritorious acts; but these acts do not proceed from him in the order of nature, nor from his nature acting through its own native power and capacity, but from a soul elevated, fortified and supernaturalized by grace and by the infused virtues. The supernatural, as we conceive it, is the supreme order of God, and God, by the same infinitude in an equal degree, surpasses the greatest as well as the least of His creatures. He is as far removed from the angelic as He is from human nature, or even from that of the lowest and meanest of His creatures. By making the division of the order of things, therefore, into natural and supernatural, we have to confine the supernatural to the uncreated order of God and His infinite perfections, and the natural order to finite beings. It is impossible for the human soul or for any created intelligence, of its own nature, to be of the same order as God, or to claim out of its own intrinsic worth or nature any participation of the Divine perfection, although it can be raised up to the Divine order of things, supposing God to grant it the necessary elevating grace and light. Even though the created intellect were to increase in its own essential perfection, and become exalted in that order to the highest conceivable degree, it would not thereby in the least degree become any more elevated to the supernatural order than it was in its original state, unless it were strengthened and enlightened by the addition of a higher gift and virtue, emanating from God Himself, to enable it to belong to the supernatural order here on earth, and to receive the Beatific Vision of God hereafter in heaven. Hence it is that God alone can cause

the supernatural and impart supernatural gifts to His creatures.

With regard to the second condition required for the supernatural, namely, that a gift of this kind be not due to the creature, we have to direct attention to the twofold sense in which a gift may be said to be due, as described by St. Thomas. (2) Not due to the creature.

(1) What is due to the person by reason of merit, such as rewards for meritorious acts, and (2) what is due to him by reason of his nature, as of man we may say that he is entitled to the gift of reason and other gifts that belong to human nature. Neither of these can be said to be due in the sense that God is in any way obliged to be a debtor to His creatures, but only that God is fulfilling His own ordinances and laws, according to which a certain nature, *e.g.*, human nature, should have certain gifts and properties and certain good acts should be rewarded. According to this explanation, it may be said that natural gifts are due to human nature; but supernatural gifts are in no sense due to it, nor are supernatural rewards due to natural acts, or acts that proceed from the natural faculties unaided by grace.

God, in the sense already expressed, as the Author of nature, may be said to owe to nature all that is necessary for its essence and its activity, and for this reason the general *concursus* of God in all the actions of creatures is called natural, inasmuch as creatures cannot exist or act without it; and, furthermore, it is easy to understand that, in the supposition that God wishes a man to exist, it is due to that man to have soul and body and all the essential qualities of a human being. But even supposing the exist-

ence of a man, it cannot be said in any sense that supernatural gifts are due to him, so that we have to understand that the supernatural is entirely a grace, and in no sense due to nature. But it is required on the part of the creature that it be capable of receiving supernatural gifts by the Divine power and influence. This capacity of receiving perfections in no sense due to it, such as supernatural gifts, which essentially exceed all the natural power of the creature, is known by the name of the *obediential power*, because it is a power by which the creature is subject to and obeys God alone in the fulfilment of functions that exceed all the power of a natural agent. According to St. Thomas, there is a twofold *passive* power in the creature, one respecting the natural agent, the other respecting the first or supernatural agent, which can lead the creature to an act higher than any to which the natural agent can reach, and this is called the *obediential power* of the creature. This power is in every creature, and may be said to be natural, inasmuch as it results from the limitation of the creature and its dependence upon God; but it is entirely distinct from the *passive* power for natural perfections, first by reason of the actuating cause, and secondly by reason of the acts which it is enabled to perform and the perfections which it is enabled to receive, all of which are of the supernatural order. It is therefore in its entity, or being, natural, but supernatural in its term. There is no innate appetite or desire for supernatural goods in this power, as if these were its due, such as there exists in regard to the goods of nature which are due.

3. The supernatural, such as I have been de-

scribing, is called the absolutely supernatural, the essentially supernatural, or the supernatural in substance (*quoad substantiam*). Under it we may include three things, namely: (1) The Hypostatic Union in the Incarnation; (2) the Beatific Vision in heaven; and (3) the state of grace in the souls on earth. 'Considered as a general and complete order embracing all rational creatures, the absolutely supernatural has its centre in the Beatific Vision and the Hypostatic Union, each of which contains in a different manner a marvellous union of the creature with God. In the Beatific Vision the blessed are assimilated to God, so as to have God Himself as the immediate Object of possession and fruition; in the Hypostatic Union, the creature is admitted to the unity of His Being and personal dignity. These two fundamental forms of the supernatural are closely connected; for the assumption of human nature by Christ is the root and the crown of the Beatific Vision, not only of the human nature of Christ, but, by means of the incorporation of mankind into Christ, of all human nature. Hence the two forms are bound up into one supernatural order—at least, after the fall. The Beatific Vision, as the supernatural end of rational creatures, necessitates a supernatural order of things, because in order to obtain a supernatural end supernatural means must be at hand. In this order theology distinguishes: (1) The *beatifying* or *glorifying* supernatural, viz., the Beatific Vision considered both as principle and as act or as the Light of glory (*lumen gloriæ*); (2) the sanctifying supernatural, which consists in a God-like life preparatory to and deserving of the Beatific Vision; (3) the supernatural

3. Three things belong to the absolutely supernatural.

"as to sanctifying energy" (*secundum vim sanctificatricem*), which consists in the gifts and acts destined to introduce and to perfect a state and a life of sanctity. In the latter respect, viz., as perfecting a God-like life, this kind of supernatural is, in fact, partly identical with the (2); but as preparatory to a life of holiness it comprises a distinct kind of gifts and acts.'[1]

For the sake of greater clearness we may state that the *sanctifying* supernatural is that which by its inhesion makes the subject holy, and renders it by its supernatural sanctity worthy of beatitude, *e.g.*, sanctifying grace. The supernatural 'as to sanctifying energy' is that which effects the sanctity, as, for example, the Sacraments.

It is necessary to mention here the distinction between the supernatural properly so called (*quoad substantiam*) and the miraculous or the supernatural as to mode (*quoad modum*). Omitting other points of view as to miracles, and confining ourselves simply to their supernatural character, they are distinguished from the supernatural as to substance in the following manner. In the supernatural as to substance, nature is neither the cause nor the effect. For example, in the conversion of a sinner, the cause which produces the grace, and the grace produced, are both supernatural. On the contrary, taking for example the cure of the man born blind, the effect is natural, for sight is a perfection proper to human nature. Again, in the resuscitation of Lazarus, the life to which he was restored was his natural life, and though it was supernatural in the manner of its production, the result was natural.

[1] 'A Manual of Catholic Theology,' vol. i., book iii., p. 432.

The actions which cured the blind man, and that which raised Lazarus from the dead, were all that was supernatural in these miracles, but the effects were natural. Thus, according to the teaching of St. Thomas, considering the motions and actions of which nature is the subject, some have neither their principle nor term in nature, others have both their principle and their term in nature, and others again have their term in nature, but not their principle.

4. Nature can be understood as some particular or determined nature such as a man or an angel, or as signifying universal nature, or embracing all things created or creatable. In like manner supernatural may be taken either as above all nature, or only as above some particular nature, and in this sense what is supernatural to man may be natural to an angel. The first is called absolutely supernatural, and is that which we have already explained; the second is called relatively supernatural, and it comprises the gifts which free the nature of man from the imperfections inherent in his animal life and his inferior reason, imperfections from which the angels are by their very nature free. These are the gifts which are now designated by the name *preternatural.* **The preternatural, or the relatively supernatural.**

With regard to the gifts of God bestowed upon rational creatures, we find the partition into *preternatural*, as a kind of subdivision between the natural and supernatural, necessary. Under natural things, taken strictly, are included essential, necessary and created gifts. Under the supernatural, in its strict sense, we include only the most perfect goods, namely, the uncreated gifts of God that are

not essential nor due to the creature. These are the two extreme species of Divine gifts. Between the two there is a middle kind, which, from a different point of view, may be regarded as belonging to one or other of the two specified. Everyone admits that there are gifts which are not of the increated Being of God, and do not confer a supreme and Divine perfection, and which yet perfect a creature beyond and above its essential right and due. Such gifts, inasmuch as they are not due and not intrinsic, nor essential, absolutely speaking, in order that the creature be constituted, and that it exist and live, may be said to surpass nature; but inasmuch as they are far removed from the order of the highest supernatural gifts, they may be regarded in a certain manner as natural, and, inasmuch as they have a certain peculiar condition of their own between the natural and the supernatural, they may be properly designated *preter-natural*—that is, something beyond and above nature, although acting side by side with nature and in the domain of nature. The power of not dying granted to man would be a gift of this kind, as also the full dominion of the soul over the body in this life, and entire subjection of the senses and inferior appetite of man to the will. These gifts give no new life, but add to the existing life perfect soundness, consisting in freedom from corruption and preservation from sin and evil. The schoolmen call the state in which these gifts are possessed *integrity of nature*, and it is only later theologians that have applied to these gifts the term *preter-natural.* The gifts conferred on our first parents in the state of original innocence apart from sancti-

fying grace, such as exemption from death, from suffering, and from error, likewise the privileges for which we hope in the resurrection in our glorified bodies, although gratuitous and above all the claims of human nature, are not to be considered above all created nature. The angels, for example, by their very nature have such gifts, though in another form and in an eminent degree. The elevation of the soul to a state of grace and of glory is supernatural in the full and absolute sense of the word; the transfiguration of the body when united to the soul in heaven is indeed supernatural, but in a restricted sense, expressed by the term supernatural *secundum quid;* and the gifts of the glorified body may be properly called *preternatural* rather than *supernatural.*

The divisio of things into natural and supernatural real, accurate and true.

5. Amongst the various orders of things which the human mind can conceive, we have to confine ourselves to this twofold, or, rather, threefold, division, and, omitting for the present the special subdivision of the *preternatural*, we may say that the partition into natural and supernatural is accurate, real and true. Accurate—that is, logically correct; real and true—that is, the two orders of things ontologically and objectively exist. The partition is in accordance with the ideas of all men. The two orders exclude one another in their concepts, and in their extension they include all things in heaven and on earth, or in the whole universe. Here we confine our treatment of them to the relations between God and His rational creatures. Ontologically and objectively no one will deny their real existence. Everyone who is conscious of his own existence must acknowledge that human nature

is real, with all its powers and faculties by which it can more or less perfect itself. Man exists. He is gifted with mind and reason by which he is able to discover and investigate truth. He has sensitive faculties, both internal and external, by which he is assisted in his investigations. He has the gift of speech, by which he can communicate his ideas to others; and thus men help each other in the knowledge of things, and in other necessities of life, as man is naturally a social animal. All these things constitute the natural order, and these things certainly exist and are real. The supernatural order is immensely distant from the natural. It is not, and cannot be, constituted by any natural force or power; neither can created nature of itself tend to the union and enjoyment of the supernatural. From the Supreme Majesty of the Deity every created thing is essentially different, and created nature of itself cannot acquire Divine gifts or put on the Divine image. Since, therefore, the difference and the distance between the created and the uncreated order of things is so great, it will be necessary to explain how it is that the Divine and heavenly gifts, which belong to the supernatural order, can be and are in reality communicated to created nature, namely, to the souls of men.

CHAPTER II

THE EXISTENCE OF THE SUPERNATURAL ORDER

1. The supernatural order exhibits God to us as the Author of heavenly revelations and gifts.

1. THE natural order shows us God as the Author of nature, the Creator of the universe, and especially as the Creator of the human race and all that belongs to it in its natural state. On the other hand, the supernatural order exhibits God to us as the Author of heavenly revelations and all heavenly gifts. Thus, He is represented to us: (1) By His promise that in the *seed of the woman* all generations would be blessed; (2) by the signs and miracles, by the revelations and prophecies, through which He made Himself known to the patriarchs and prophets, by the special providence through which He guided and governed the people of Israel; (3) by revealing Himself in the fulness of time through the Incarnation of His only-begotten Son, and the whole economy of that great mystery; (4) by the renovation and regeneration of the human race; (5) by the generous effusion of the Holy Spirit and of His gifts; (6) by the consecration of the souls of the faithful as His temples; (7) by their adoption as His children; (8) by the close bond of union between God and men by which the latter are made co-heirs with Jesus Christ, and are destined to that intimate union with Him hereafter,

in the vision of God face to face, and in the possession and enjoyment of eternal bliss.

2. The five states of human nature:

2. As this work is confined to the consideration of human nature in its relation to the supernatural order, it may be useful in this place to call attention to, and to enumerate, the five states of human nature viewed in this respect, and usually given in our books of theology.

(1) Pure nature.

(1) The state of *pure nature* is that in which a man would have all those things due to his nature as such, and no more, nor less. In this state he would be without grace and without sin, and he would be subject to cold and hunger and the other miseries of human nature.

(2) Perfect nature.

(2) The state of integral nature (*naturæ integræ*). This is the state in which Adam was before the fall, abstracting from his grace and his supernatural end towards which grace is ordained. In this state a man would be exempt from the miseries of this life; he would be immortal; he would be free from ignorance and the rebellion of the flesh. That is, he would be endowed with preternatural, but not with supernatural, gifts.

(3) Elevated nature.

(3) The state of *original* justice or elevated nature, such as the state in which Adam was before the fall—that is, a state in which man was endowed with supernatural grace, as well as with the gifts of integrity, and was destined to a supernatural end.

(4) Fallen nature.

(4) The state of fallen nature. This is the state in which man is placed by the loss of original justice—a state deprived of preternatural and supernatural gifts.

(5) Restored nature.

(5) The state of repaired or restored nature. This is the state in which we now are through the

benefits of redemption, a state in which man is endowed with supernatural, but not with preternatural, gifts.

3. We have to treat now of those communications of God to His creatures by which they are raised to a supernatural state. These communications signify a descent and condescension on the part of God, some external going forth of the Divine power, a bestowal of Divine gifts by which the creature is raised up and conveyed from its natural state to the Divine order, by which it can enjoy the Divine goodness and be moved into action by the Divine virtue and power. There are various and many such communications of God from above, and corresponding equally various and many transformations of the creature into the higher state and life. These communications in their form, their species, and their grade show us the real existence of the supernatural order, and of the Divine participation to which human beings are exalted, and as the communications may be in a higher or in a lower degree, so are the creatures raised up to a higher or a lower corresponding degree, either of grace or of glory; and this is in accordance with the doctrine proposed, taught, and professed by the Church of God.

3. The communications of God to His creatures.

All these communications may be said to have their centre in the Beatific Vision and in the Hypostatic Union, each of which contains in a different manner a marvellous union of the creature with God. In the Beatific Vision the blessed are assimilated to God, so as to have God Himself as the immediate Object of possession and fruition; in the Hypostatic Union the creature is admitted to the unity of His being and personal dignity. These

two fundamental forms of the supernatural are closely connected, for the assumption of human nature by Christ is the root and crown of the Beatific Vision, not only of the human nature of Christ, but, by means of the incorporation of mankind into Christ, of all human nature. Hence the two are bound up into one supernatural order—at least, after the fall.'[1]

4. The Hypostatic Union.

4. *The Hypostatic Union* of the human with the Divine nature in the person of the Man-God, effected by the Incarnation, being the source and cause of all the supernatural gifts to men, claims special consideration and fuller treatment, which may be appropriately given in this chapter.

The descent of the Son of God and His union with our human nature is real and true, as expressed by numerous texts of Scripture. From amongst them we select the following: *The Word was made flesh, and dwelt amongst us (and we saw His glory, the glory as it were of the Only-Begotten of the Father) full of grace and truth.*[2] This was no other than the Son born of Mary: *who conceived in her womb and brought forth a Son, and called His name Jesus.* He was the same of whom the Angel said: *He shall be great, and shall be called the Son of the Most High. and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end.*[3]

He descends to man: *Who being in the form of God thought it not robbery to be equal to God, but emptied Himself, taking the form of a servant, being*

[1] See 'A Manual of Catholic Theology,' vol. i., p. 432.
[2] St. John i. 14. [3] St. Luke i. 31 *et seq.*

made in the likeness of man, and in habit found as man.[1]

The foregoing text represents God as descending in the Incarnation, and the following represents, in connection with the same mystery, man ascending to God. The same Jesus Christ is He of Whom it is said: *God also hath exalted Him, and hath given Him a name which is above all names: that in the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.*[2] He it is in Whom *it hath well pleased the Father that all fulness should dwell*,[3] and of Whom it is written: *Who was made to Him (God) of the seed of David according to the flesh. Who was predestinated the Son of God in power according to the spirit of sanctification by the resurrection of our Lord Jesus Christ from the dead; by Whom we have received grace and apostleship for obedience to the faith in all nations for His name.*[4] It was He in Whom *in these days* (God) *hath spoken to us, Whom He hath appointed heir of all things, by Whom also He made the world. Who being the brightness of His glory and the figure of His substance, and upholding all things by the word of His power, making a purgation of sins, sitteth on the right hand of the Majesty on high.*[5]

I need only refer to the creeds of faith and to the treatises on the Incarnation for further proofs, and their developments, of the reality and the nature of the Incarnation of the Son of God, showing the truth, which is being illustrated and proved, of the sublime

[1] Phil. ii. 6, 7. [2] Phil. ii. 9 *et seq.* [3] Col. i. 19.
[4] Rom. i. 3 *et seq.* [5] Heb. i. 2, 3.

and wonderful manner of God's communication and union with human nature in this Divine mystery.

5. The Blessed Virgin as the Mother of God.

5. In the Church of God we have joyously and continually proclaimed of the Divine Word the text: *When the fulness of time was come, God sent His Son, made of a woman, made under the law.*[1] In like manner the wonderful and special elevation and eminent sanctity of that woman, namely the ever Blessed Virgin, is preached and universally proclaimed. By reason of her Immaculate Conception and her high prerogatives, especially that of her Divine maternity, she is regarded as the most perfect example of God's communications to a pure creature. In the words of the Bull *Ineffabilis* of Pius IX., containing the definition of the dogma of her Immaculate Conception, her exalted dignity is brought before our minds in this respect:

'From the beginning and before all ages (God) chose and ordained for His only-begotten Son a mother of whom, made flesh, He should be born in the blessed fulness of time, and He so loved her above all other creatures that in her alone He took pleasure with most exceeding goodwill. Wherefore far above all the angelic spirits and all the Saints He so wonderfully enriched her with the abundance of all heavenly gifts drawn from the treasury of the Divinity, that she, always entirely free from every stain of sin, and all beautiful and perfect, might be full of innocence and holiness, so great that, under God, there is none greater, and that none but God can comprehend. And in truth it was wholly becoming that she, ever shining with the splendour of the most perfect saintliness, should gleam with

[1] Gal. iv. 4.

glory; and, free absolutely, as she was, from the very stain of even original guilt, should obtain the most decisive triumph over the old serpent—a Mother so venerable, to whom God the Father had ordained to give His only-begotten Son, Whom, co-equal to Himself, begotten, He loves from His Heart, and to give Him in such a way that He would be by nature one and the same common Son of God the Father and the Virgin; and of whom the Son Himself made choice to be substantially His Mother; and of whom the Holy Ghost wished, and by His operation caused, that He from Whom Himself proceeds, should be conceived and born.'

The sanctifying grace that was infused into the soul of Mary in the first moment of her conception, and by which she was preserved from original sin, was not a common grace as to its degree, but it was most special and very perfect. That is certain, by reason of the great love which God displayed towards her in preserving her, by a most special privilege, from original sin. The Angel Gabriel proclaimed her *full of grace*, because she was never stained by sin and never without grace, being conceived in original justice; full, because abounding in all the gifts of grace, and because no other creature before her ever received such great and extraordinary favours from God.

6. To have an idea of the plenitude of grace, we have to note that it may be understood in a threefold manner. First, the plenitude of grace means the greatest, according to the intensity and extensiveness of its effects, that God has ordained to bestow on the world. Grace is not absolutely **6. The plenitude of grace.**

infinite. This plenitude of grace eminently, and as it were in a source or fountain, contains whatever of the nature of grace has been or may be at any time given to men. The second plenitude of grace is common to all the Saints, and it means that sanctifying grace by which they are able to merit eternal life, which consists in the full enjoyment of God. The third plenitude of grace is that which is bestowed upon some in respect to the state or office to which they have been divinely elected. Thus, Stephen is said to be full of grace, because he had sufficient grace to the end that he might be a worthy minister and witness of God, to which office he was elected. In respect to this, one may be more full than another, according as he may be ordained by God to a higher or to an inferior state or office. By this last plenitude the Blessed Virgin is said to be *full of grace;* because, by her dignity and her office as Mother of God, she surpassed all other creatures, and came next to her Divine Son, so that after the plenitude of the grace of Christ the plenitude of the grace of the Blessed Virgin is the greatest ever bestowed by God. We can therefore address her in the words of one who wrote so piously and learnedly concerning her Immaculate Conception: 'Hail, therefore, Most Holy Virgin, Mother of God and Man, because thou art full of grace: hail because thou art blessed among women. Obtain that the grace with which thou art endowed may be diffused to us through thy most powerful intercession with thy Son, that the Lord Who is with thee, through thy prayers, may also be with us; that we may be blessed by God the Father, Who is with thee, creating thee by His omnipotent power; by God the Son, Who was

conceived in thy womb; and by God the Holy Ghost, Who is with thee by His love; that thus we may be made partakers of that joy which thou hast announced to the whole world by thy Immaculate Conception.'[1]

7. It is certain that the Angels were endowed also with Divine gifts, raising them up to the supernatural state, before they were admitted to the fruition of heaven. Their sanctity was not natural, but supernatural. They were not created in the beatitude which they now enjoy, because this beatitude is not anything belonging to their nature, but the end of their existence, and the end is not attained at the beginning. Besides, heavenly beatitude means stability, inamissibility, and confirmation in good. It is the more probable opinion that at their creation they were raised to the supernatural state, and, as I have already said, it is certain that they were in that state before they merited heaven, and before the demons fell away. It is not likely that God would deny to the angelic spirits what He granted to the first man, and, according to the teaching of the Council of Trent, Adam before he sinned had the gift of sanctifying grace. When we think of the Thrones and Dominations, the Cherubim and Seraphim, of the Archangels, Michael, Gabriel, and Raphael, and all the other Angels of God, we are reminded of those gifts by which they were raised up and fitted for their special offices and their various degrees of glory. The order of states here indicated is that which St. Thomas clearly teaches in those questions of the 'Summa' wherein he treats (1) of the production of the Angels in *esse naturæ*—*i.e.*, in their natural state; (2) of the production of

7. Union with angelic spirits

[1] Passaglia apud Bucceroni, Com. III., de B. V. Maria.

the Angels in *esse gratiæ et gloriæ—i.e.*, in the supernatural state; clearly distinguishing the two, and speaking of the existence of the one and the other. What I wish to convey by referring to the Angels is a further illustration of the existence of the supernatural. There are two members of the distinction as to their existence and their reality, the natural and the supernatural, and as we conclude the true and real existence of the Angels, so we conclude from the common teaching of Christian writers that the order of their supernatural gifts exists and excels in truth and in reality.

8. Human beings. The supernatural order as affecting the human race after the fall.

8. What we have said of the angelic spirits applies also to human beings, as to their natural and supernatural orders or states. Speaking in general of the existence of the supernatural order as regards human beings, I shall here only refer to its necessity by the consideration of our fallen state.

It is a dogma of Catholic faith that we are born in original sin, inasmuch as by Adam's transgression of the Divine command we lost in him the justice and sanctity in which we should have been created, and incurred other evils both of soul and body, by which we became changed for the worse. By Baptism, it is true, sin and all that belonged to the nature of sin were removed or taken away, but there remained for our lifelong combat the inclination to sin (*fomes peccati*)—that is, concupiscence, which St. Paul sometimes calls sin; not that it is truly and properly sin in the regenerated, but because it comes from sin and inclines to sin, as the Council of Trent teaches.[1] Theologians dispute as to the manner in which our rational faculties were changed

[1] Conc. Trid., Sess. V., in Decreto de Peccato Originali.

for the worse by original sin, as the Council of Trent teaches they were so changed when it says that human liberty was not destroyed by sin, but was weakened and impaired in its powers. There is no present necessity to go into this matter; let that suffice for our purpose which all theologians admit, and which rationalists, even, cannot deny, that many signs of the original sin are apparent in human nature. God has care over human actions that He may reward the good and punish the wicked. From the existence of the punishment we may conclude guilt in the eyes of God. The human race, as is apparent, is subject to many punishments, both corporal and spiritual. Amongst the corporal we have death, to which all the others tend and are ordained, such as hunger, thirst, sickness, and the like. Amongst the spiritual we have weakness of reason and of our intellectual faculties, from which it happens that man can with difficulty arrive at the knowledge of the truth, and easily falls into error. His will especially is weak, and cannot entirely overcome the inferior appetites, and becomes often a slave to them. Hence, if human reason cannot of itself accomplish all that is right, even in respect to those things contained in its principles naturally known, how much less will it be able to do so, original sin being supposed! This reason even philosophically may be urged against rationalists, who, with the ancient Pelagians of the fifth century, deny original sin. Although they do not admit the Catholic dogmas, they cannot, however, deny the fact constant, universal, and known by everyone, that there exists a law of *the members fighting against the law of the mind and captivating it into*

sin.[1] This law, we affirm, we have been subjected to by original sin. The rationalists would have it natural, so that they might contradict Catholic truths. By that law the mind is obscured and the will is weakened. The power of our intellects and of our wills is limited, and not only limited, but weakened even in itself. This proves to us the necessity of aids of the supernatural order, which alone can enable us to attain our supernatural destiny. This supernatural order as affecting the human race after the fall was instituted by God, when He promised that in the seed of the woman all generations and all people of this earth would be blessed. It was explained by the wonderful providence of God, by His revelations, prophecies and miracles, as illustrated especially in the history of the people of Israel and throughout the Old Testament. It was brought about by the Incarnation of His only-begotten Son and the work of His redemption, through Whom alone sanctification and salvation are given to men. It has been carried on by the effusion of the gifts of the Holy Ghost, by which men are made adopted sons of God, partakers of His nature, and by which their souls are made the temples of God and dwellings of the Holy Ghost. Finally, this supernatural order is consummated in heaven, when men, as the chosen friends of God and heirs of His kingdom, are raised up to the closest and most intimate union with God, and rendered for ever happy by seeing Him face to face, according to the prayer of our Blessed Saviour: *Father, I will that where I am, they also whom Thou hast given Me may be with Me; that they may*

[1] Rom. vii. 23.

see My glory which Thou hast given Me, because Thou hast loved Me before the creation of the world.[1] And, according to the words of St. Paul, *We see now through a glass in a dark manner, but then face to face. Now I know in part, but then I shall know even as I am known.*[2]

[1] St. John xvii. 24.

[2] 1 Cor. xiii. 12.

CHAPTER III

THE SUPERNATURAL LIFE IN THE JUST—THE EXPRESSIONS 'ADOPTED SONS OF GOD,' 'HEIRS OF THE KINGDOM OF HEAVEN,' 'PARTAKERS OF THE DIVINE NATURE'

1. Six doctrinal principles bearing on the subject of this chapter.

1. THERE are certain doctrinal principles which have to be stated before entering upon the subjects proposed for explanation in this chapter. It will be necessary to keep them in mind as the lines between which our teaching must be confined and understood, and they may be taken as deductions from the two preceding chapters.

(1) It is certain and determined that only one uncreated and infinite nature exists, and it is the supreme and free cause of all things.

(2) It is certain and determined that all other existing beings are finite and produced from nothing by the Omnipotent Creator, and are entirely dependent upon Him.

(3) It therefore appears that there is a necessary relation between the creature and the Creator, although there is an infinite difference, and almost an infinite distance, between them.

(4) Again, it appears that the Author of created nature has an immense treasure of goods, of which He is the most wise Lord. These gifts are of the

ontological, ethical, and blessed species. These He can communicate according to His liberality and His good will and pleasure.

(5) It is certain and admitted by all, that every nature requires a necessary and determined composition of its parts, its powers, its faculties and gifts by which it is that thing and not another, or by which what is called its metaphysical essence is constituted; and this metaphysical essence is immutable, so that, in the supposition that the Supreme Cause wishes such a being to exist, it must be that which is its nature and no other.

(6) It must be admitted that created, and especially rational nature, although viewed as to its immutable essence it always remains the same in itself, can, however, be raised up and perfected even above its natural propensity and capacity. It can be perfected within its own limits naturally, and indefinitely perfected beyond and outside those limits supernaturally. The former we know by the light of reason, the latter only by the Divine word or work.[1]

Human beings thus elevated to the supernatural state are designated by inspired writers by expressions such as the following: 'Adopted sons of God,' 'heirs of the Kingdom of Heaven,' 'partakers of the Divine nature,' expressions that need explanation to be properly understood.

2. 'Adopted sons of God' explained.

2. Adoption means the taking and treating of a stranger as one's own child, with the right of inheritance. This is its meaning when it is a question of human adoption. Divine adoption means God's taking the sinful children of men into His favour and protection, and giving them a right to His

[1] See Shrader, 'De Triplice Ordine,' p. 39 *et seq.*

eternal inheritance. By 'stranger' is to be understood one who is not a child by nativity. Such a one is by adoption received by another as one of his own, just as the children who are born to him. The person adopted must be like in nature to the person adopting. Just as a person who is said to be a son in the real sense of this word must be in the likeness of his father's nature, so there must be supposed also in the adopted son a likeness of nature, and, as it were, a regeneration in a certain sense by charity, so that the relation between father and son that is the result of generation in the natural order, may be established by charity in the case of adoption. Divine adoption differs from human adoption, and is far above it. When God adopts a person He makes him worthy by His gifts to obtain a heavenly inheritance; but man in adopting a son does not by that fact make him any more worthy than he finds him, and elects a person as his adopted son whom he supposes to be already worthy of that title. God supplies, not only morally, but also physically, the principle of generation, and communicates the new accidental *esse* (life), that the just man may be said to be born of God; whilst in human adoption no adopting father can say to his adopted son that he has begotten him or that he has given him birth. Grace, however, is not the principle or cause of natural sonship, because grace is effected, not by generation, but by a certain creation or efficiency. This makes the supernatural adoption to be a real relation between God and man, whilst human adoption is only a moral relation or a relation of reason (*rationis*).

It has also to be noted that in this supernatural

adoption the son does not acquire a right to succeed to the inheritance of his adopting Father, as is the case amongst men, but only to be made a partaker of the goods of his Father. The partitioning of these goods among the children of God does not cause a diminution of the capital, as in the case with human possessions, because that heavenly inheritance is infinite; God Himself or His possession and fruition is that inheritance according to the expression, *I am your reward exceeding great.* Hence this adopted sonship is more excellent than that which belongs to all men, under the title of creation and of the Divine Providence which has care of them, by which all can say, *Our Father Who art in heaven.* In the words of St. Leo the Great: *Omnia dona excedit hoc donum ut Deus hominem vocet filium, et homo Deum nominat Patrem* (This gift exceeds all others, by which God may call man His son, and man calls God his Father). There is the glory of riches, of honours, of high connections in this world; but the Christian has the honour and glory of belonging to the Divine family, and can say with truth, I am the child of God and the heir of God's kingdom.

It is in the light of the above explanation that we have to understand the expressions of Holy Scripture, such as the following: *Giving thanks to God the Father, Who hath made us worthy to be partakers of the lot of the Saints in light, Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love*[1]—words used by the Council of Trent to describe justification. *Behold*, says St. John, *what manner of charity the*

[1] Col. i. 12, 13.

Father hath bestowed upon us, that we should be called and should be the sons of God.[1] The Apostle teaches us that we are no longer servants: not that we have been set free from our necessary dependence upon God, but that we have been removed from the position of strangers and of those excluded from the paternal inheritance or possessions (*bona*). St. Paul says: *You have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the Spirit Himself giveth testimony to our spirit that we are the sons of God.*[2] By virtue of this adoption we are made heirs to those goods which Christ, the natural Son of God, possesses, according to the words: *And if sons, heirs also; heirs indeed of God, and joint heirs with Christ,*[3] *so that Christ might be the first-born among many brethren.*[4] It is evident, therefore, that supernatural adoption is not a mere title without a reality, but that it is far more real and significant than adoption amongst men. It will appear later on how this adoption is joined with true friendship and charity between God and men, as represented by the words of Christ addressed to His disciples: *I will not now call you servants, for the servant knoweth not what his lord doth. But I have called you friends; because all things whatsoever I have heard of My Father I have made known to you. You have not chosen Me, but I have chosen you, and have appointed you, that you should go and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in My name, He may give it you.*[5]

[1] 1 St. John iii. 1. [2] Rom. viii. 15, 16.
[3] Rom. viii. 17. [4] Rom. viii. 29. [5] St. John xv. 15, 16.

By reason of this adoption the children of God are said to be heirs of the Kingdom of Heaven; that is, the Beatific Vision is their inheritance.

3. '*Heirs of the Kingdom of Heaven*' and '*Partners with the Only-Begotten Son*,' as well as '*Partakers of the Divine Nature*.'—All these expressions are closely allied to each other, and signify the union of our souls with God by reason of this supernatural regeneration and exaltation. The expression *partaker of the Divine nature* is one that needs some explanation for its proper understanding. **3. 'Heirs of the kingdom of heaven,' etc., explained.**

St. Peter, speaking of the gifts conferred upon us by God through our Saviour Jesus Christ, says: *By Whom* (Christ) *He* (God) *hath given us most great and precious promises, that, by these you may be partakers of the Divine nature.*[1] From these words it is clear that the just may be rightly said to be partakers of the Divine nature, although the Apostle does not tell us in what this participation or partnership consists. Its import, however, is taught by other Scriptural texts that speak of our regeneration and our being born again. St. John says: *Unless a man be born again of water and the Holy Ghost he cannot enter into the Kingdom of Heaven.*[2] *Whosoever is born of God committeth not sin: for his seed abideth in him, and he cannot sin because he is born of God.*[3] *And everyone that loveth is born of God and knoweth God.*[4] And St. Paul says: *Not by the works of justice which we have done, but according to His mercy He saved us by the laver of regeneration and renovation of the Holy Ghost.*[5] These, together with the texts

[1] 2 St. Pet. i. 4. [2] St. John iii. 5. [3] 1 St. John iii. 9.
[4] 1 St. John iv. 7. [5] Titus iii. 5.

which speak of us as the sons of God, signify a certain communication of the Divine nature, because every generation consists in some communication of the same nature. And it is according to this meaning also that the just are said to be transformed into the image of God, because the glory of God transforming them into His image is made manifest through them : *But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of God.*[1]

We are taught this same partnership, or *consortium divinæ naturæ*, in the Sacred Liturgy. At the Offertory of the Mass, when the priest mixes the water with the wine, he says : 'O God, Who didst wonderfully form the dignity of the human substance, and more wonderfully reform it ; grant by this mystery of Water and Wine that we be made partakers of His Divinity Who deigned to become a participator of our humanity.' Also in the Preface of Ascension Day we say of Christ : 'Who after His resurrection openly appeared to all His disciples, and was raised up into heaven in their sight that He might give us the grace to be partakers of His Divinity.' And in the Secret of the Mass of the Fourth Sunday after Easter we pray : 'O God, Who by the adorable mysteries of this Sacrifice hast made us partakers in the one supreme Godhead ; grant, we beseech Thee, that as we know Thy truth, so we may follow it out by a worthy life.' We may well exclaim, after reflecting on these prayers : O ineffable condescension of the Godhead, and unspeakable elevation of human beings !

4. In explaining the question how human beings

[1] 2 Cor. iii. 18.

can be made partakers of the Divine nature, we must suppose that no created thing can be a participation of the Divinity except by analogy, because one and the same entity cannot be predicated of God and of the creature. Grace by which a man is made the adopted child of God is an accident, not a complete substance, and is a certain likeness of the Divinity communicated to man, and the participation of the Divine nature consists formally in that likeness or similitude. Every creature in some way by likeness partakes of the Divine perfection—at least, in its entity. Above all the visible creatures of this world, man especially is like God, possessing as he does a spiritual soul, gifted with intelligence and will. Material perfection cannot be in God, except eminently—that is, inasmuch as He is its Cause, and whatever there is of entity or being in material things is eminently in God, and not formally in the same sense as it is found in creatures, involving in its very idea something of imperfection. But intelligence and will and spiritual perfection are in God formally, for they do not involve any imperfection in their essential notion. As God, therefore, by this perfection possesses Himself perfectly by knowing and loving Himself, so man can possess God also by knowing and loving Him; and by reason of this likeness, which belongs only to rational creatures, man is more like God than other visible creatures. But how great soever this natural similitude may be, by which man partakes of the Divine nature and perfection, he can never by that means come nearer to the possession of supernatural gifts. Man cannot naturally see God as He is in Himself, or know or love Him supernaturally. For

4. The sense in which creatures may be said to participate of the Divine nature.

this He needs an inward gift, raising him up to the supernatural order.[1]

5. Natural gifts do not suffice to entitle us to be called the adopted sons of God, etc.

5. If you ask me why I am a child of God or His adopted son, why I am, when just, God-like, and have stamped upon me the image and form of the only-begotten Son of the Father, I answer with the Apostle, It is because I have received His great and most precious gifts I participate of His Divine nature. It cannot be sustained that this participation consists exclusively in the union of the Holy Ghost with our soul, and that this alone constitutes the principle of our supernatural state. It is certain that the Holy Ghost is given to us when we are made the sons of God, but it is not less certain that the gifts which constitute our participation of the Divine nature are distinct from the Giver and from the Mediator through Whom they are given. This is clearly signified by the words of the prince of the Apostles: *By whom He hath given us most great and most precious promises, that by these you may be made partakers of the Divine nature.* From which we may argue that the means used to make us partakers of the Divine nature are the spiritual and superior gifts granted by God through Jesus Christ—gifts used in the plural by the Apostle, and not alone the gift by excellence, which is the Holy Ghost.

It is true, as already stated, that all existing creatures participate in a certain sense of the Divine perfections. If a being has life, that life is a participation of the Divine life; if others, such as Angels and men, have intelligence, that gift is a participapation of the supreme intelligence of God. So that

[1] See Shrader, 'De Triplici Gradu,' p. 170.

in all things we find vestiges, copies and images of the Divine perfections; and these are called participations. They all, both in heaven and on earth, when rightly reviewed, in some way represent or remind us of God and lead us to Him. Thus, the Saints, with their clear spiritual visions, and out of the love of their hearts, were able to see God in all His creatures, representing His perfections to their minds as in a mirror. But these participations of being, of life, and of intelligence, though ever so great, do not suffice to constitute a child of God, for amongst the most gifted and the most intelligent we may often find those at variance with the law of God, and men thus endowed often the enemies of God. We have therefore to look to something else besides natural gifts to find the most excellent similitude of the Divine nature, a similitude so perfect that every other pales before it, that those who possess it may be truly said to be partakers of the Divine nature, *consortes Divinæ naturæ*, in the sense signified by the Apostle. St. Thomas tells us that whatever perfection is to be found in the creature has its exemplar in the Divine perfection; it is, however, more perfect in God than in the creature, nor is it in the same way in the creature as it is in God. Therefore every name that designates absolutely a Divine perfection without reference to any mode of its existence is communicable to the creature, as power, wisdom, goodness, and the like. Every name which signifies the manner in which that perfection is in God is incommunicable to the creature, such as the Sovereign Good, Almighty, Immense, Infinite, and the like.

To prevent any indistinctness or misunderstand-

ing as regards the doctrine explained above, it may be well to state at the close of this chapter that the union of the creature with God does not consist in the oneness of substance or in the communication of the Divine substance itself to the creature; but it consists in a certain ineffable quality with which the soul is endowed, and by which it is made capable of living, in a certain analogous and finite way, the interior life of God. The inner life of God consists of two acts, the act of knowledge and the act of love. For the Divine nature is spiritual, and the spiritual life is the exercise of the spiritual powers of the intellect and the will. The inner life of God, then, consists in the eternal knowledge and the eternal love of Himself. We conceive the Divine essence and nature to be the principle of the inner life of God and of its immanent acts. Now, the soul endowed with sanctifying grace is more capable of knowing God, and of loving Him supernaturally, and thus it is more capable in a finite way of living the life of God. Hence it is that grace, the supernatural gift that so elevates the soul, and makes it so like to God, may be termed a participation of the Divine nature, inasmuch as by it we are made capable of imitating the life of God in the supernatural order.

Further, it may be asked of what perfection of the Deity does grace participate, or what perfection does it especially represent, so that the expression 'participation of the Divine nature' may be properly understood. In answer to this some theologians, as, for example, Ripalda, represent God's moral and infinite goodness as permanently and absolutely fixed and determined on everything that is good,

and essentially and absolutely opposed to everything evil. Therefore, they say, grace participates of the Deity—that is, of the permanent, universal, and absolute moral goodness of God—because, being a permanent quality of its own nature, after the example of God's goodness, it moves the soul only to operations that are morally good, and is opposed absolutely to all that is evil or morally bad, and thus it constitutes a man good and holy after the manner of the goodness and holiness of God, and in the order of the supernatural life of God.[1]

[1] See Murray, 'De Gratia Habituali,' Disp. ix., p. 308.

CHAPTER IV

THE SUPERNATURAL STATE THE WORK OF THE BLESSED TRINITY—ITS RELATION TO THE FIRST PERSON, GOD THE FATHER

1. All the external works of God (*operationes ad extra*) common to the Three Persons of the Trinity.

1. ALL the external works of God (*operationes ad extra*), such as the works of creation, are common to the Three Persons of the Blessed Trinity. As this is true of the creation of the world, it is equally true of the elevation of the soul to a supernatural state. Our Divine Saviour often speaks of the works of His Father as His own works. Thus He speaks in the Gospel of St. John: *Amen, amen, I say unto you: the Son cannot do anything of Himself, but what He seeth the Father doing: for what things soever He doth, the Son also doth in like manner.*[1] And, again: *Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you, I speak not of Myself, but the Father Who abideth in Me, He doth the works.*[2] Whatever is said of the Son in this respect is to be equally understood as applicable to the Holy Ghost.

This doctrine has been formally declared by several definitions of Councils. The Council of Lateran (anno 649) declares that if anyone shall refuse to confess according to the holy Fathers one

[1] St. John v. 19. [2] St. John xiv. 10.

and the same Deity of the Three (Divine Persons) . . . one and the same will and operation . . . one and the same Creator and Protector of all, let him be condemned.[1] In the creed of faith of the Eleventh Council of Toledo (anno 675) we are told that the Three Divine Persons cannot be considered separable, because no one of them exists or does anything before or after or without the other, as they are inseparable in all that they are and in all that they do. And in the Fourth Council of Lateran it is defined that the Father and the Son and the Holy Ghost, consubstantial, co-equal, co-omnipotent and co-eternal, are the one principle or cause of all things.[2] We may add the words of the Council of Florence, in which the same teaching is contained: 'The Father and the Son are not two principles of the Holy Ghost, but are one, just as the Father, Son and Holy Ghost are not three principles of the creature, but only one principle (or cause).'[3]

The reason assigned for this doctrine is that creation and elevation are the works of the intellect and will; but there is only one and the same intellect, one and the same will, in the Trinity. The Greek Fathers say, usually, that the Father creates by the Son in or through the Holy Ghost (*per Filium in Spiritu Sancto*), as if to signify that the virtue or power of creating is communicated by the Father to the Son, and by the Father and Son to the Holy Ghost, which means no more than that the Son is begotten of the Father, and that the Holy Ghost proceeds from the Father and the Son. Therefore, the Three Persons creating are only one

[1] Can. I. [2] Apud Denzinger, 227.
[3] Ex Decreto pro Jacobitis. Denzinger, 598.

Creator, and the Three sanctifying are only one Sanctifier.

2. Properties proper to each of the Divine Persons, and personal notions distinguishing them from each other.

2. Although the power of creating, and all the works *ad extra*, are common to the Three Persons, we have, nevertheless, to admit personal properties proper to each, and personal notions that distinguish one Person from another. Thus, paternity is proper to the Father, filiation to the Son, and procession (*spiratio passiva*) to the Holy Ghost. To avoid circumlocution, I retain the Latin words *spiratio activa* and *spiratio passiva*, explaining their meaning here once for all. The *spiratio activa* means the relation of the Father and the Son to the Holy Ghost, and the *spiratio passiva* means the relation of the Holy Ghost to the Father and the Son.

These are the relations that constitute the Persons, and by which they are distinguished from each other. We have also the term 'unbegotten,' applied solely to the Father. The properties are to be understood as certain things existing in the Divine Persons, the notions as certain reasons by which the Divine Persons are known to our reason. There are five notions, namely, unbegotten, paternity, filiation, the *spiratio activa*, by which the Father and the Son are distinguished from the Holy Ghost, and the *spiratio passiva*, or the procession, by which the Holy Ghost is constituted.

From this distinction we can understand what are the essential acts in God, and what are the notional acts. The essential are those acts common to the Three Persons; the notional acts are not common to all—thus, to generate and be generated, *spirare* and *spirari*. These preliminary points of theological teaching seem to be necessary in order

properly to treat of the question of appropriations, which is so closely connected with the supernatural life of the soul and with many of its developments. The question demands special treatment before explaining the relations of the adopted sons of God to each of the Persons of the Blessed Trinity, and the various works that are attributed to the Father, to the Son, and to the Holy Ghost, in regard to the sanctification and elevation of our souls.

3. The doctrine of appropriations has a close connection with the doctrine relating to the properties and notions applied to the Persons of the Trinity. In *appropriation* something is predicated of one Person, not indeed exclusively, but before or over and above another. That which is predicated in this manner is not relative, but something absolute; although sometimes it may be called in a wide sense appropriation, when a name or attribute that is absolute is used in a relative sense, as, for example, when we apply wisdom to the Son. 3. The doctrine of appropriations.

Appropriation in its strict sense, however, is when a common attribute or an external operation is predicated of one Person rather than of another, so that by this manner of expression we may be brought to a better understanding of a personal property.

There are certain absolute attributes in God which have a special similitude with the personal property of one Person rather than the others. Thus, for example, the work of sanctification is appropriated to the Holy Ghost to manifest His procession from the Divine will. In like manner to the Father is appropriated creation and power, because He is especially the principle from Whom

the Son is begotten and the Holy Ghost proceeds. To the Son is attributed wisdom and illumination, because He proceeds from the Divine intellect.

St. Thomas reduces all the appropriations which are found in Scripture and in tradition to four classes. Since appropriations are used for the purpose of enabling us to come to the knowledge of God from the consideration of His creatures, the likeness of God in His creatures may be viewed in four aspects, inasmuch as the creature is a being, inasmuch as it is one, inasmuch as it has the power of operating, and inasmuch as it is the effect of some cause.

4. The various appropriations attributed to each of the Three Divine Persons.

4. According to the first of these considerations, eternity is attributed to the Father, as the Being without any principle from which to proceed; beauty is attributed to the Son, because He is the perfect image of the Father; happiness or pleasure is attributed to the Holy Ghost, because the Holy Ghost has a special relation to the good, or the gift that is pleasant or desirable, proceeding as He does from the Divine will.

According to the consideration of unity, *oneness* absolutely taken is attributed to the Father, because He supposes no other or nothing else; to the Son *equality*, as the perfect image of the Father as said of being; to the Holy Ghost *connection*, because as proceeding from the Father and the Son. He is, as it were, the bond of both.

According to the power of operating, *power*, *wisdom* and *goodness* are attributed to the Three Persons, and this needs no explanation. But in connection with this appropriation there is another, which represents God in His relation to His effects

or works. As to these, St. Paul says: *Of Him* (the Father) *and by Him* (the Son) *and in Him* (the Holy Ghost) *are all things.* Wherein the expression *of* (*ex*) signifies the active and principal power; *by* (*per*) signifies the exemplary cause or model, according to which an agent operates as by his wisdom and art; *in* signifies the conserving or preserving cause, as in His goodness all things are sustained. Others explain the text: All are *of* the Father, Who wishes all things; *by* the Son, Who executes His Father's wish; and *in* the Holy Ghost, Who by His advent sanctifies all.

It can be easily understood from the explanation given that, according to various considerations, many attributes can be appropriated to one Person, and that one attribute can be appropriated to the various Persons. Thus, power is attributed to the Father as the first principle, to the Son as the right hand of the power of God, and to the Holy Spirit as impelling or efficacious love.

5. Christ our Lord directed His prayers, His satisfactions and His propitiations to the Father, although they appertained to the Three Divine Persons; and the Church follows His example in this respect by praying to the Father through Jesus Christ, Who liveth and reigneth in union with the Holy Ghost. The reasons of this appropriation are (1) that we may more easily understand that God is our Father, as He is the Father of our Lord Jesus Christ, Who is our Brother, and the efficient and exemplary cause of our adopted sonship. (2) Because in the Father, as in the fountain and principle or origin, reside wisdom, volition or charity, power and providence, by which all gifts are communicated

5. The manner of offering prayers to the Three Divine Persons.

to creatures, and because the Father speaks and commands all through the Son. (3) Because the Son and the Holy Ghost are given us by the Father, and we beg for their advent whenever we ask His heavenly gifts. (4) Because by this manner of praying we reduce to practice the confession of faith in the Blessed Trinity. (5) Because by it we confess Christ as our Mediator and our Priest.

Sometimes the prayers are directed to the Second and to the Third Person, to signify that they have the same wisdom, power, and charity as the Father. But we never ask the other Persons through or by the Father, because He, as the First Principle, acts through them, but they do not act through Him.[1]

I have to notice another doctrinal point in this place, namely, the difference between the natural Son of God and His adopted sons. The adopted son is made; the natural Son is begotten, not made. That the adopted sons of God are made is expressed by St. John when he says: *As many as receive Him, He gave them power to be made the sons of God.*[2] When the Scripture speaks of generation in respect to the adopted children of God, it is to be understood as spiritual generation—a generation by grace, and not by nature—in the sense in which St. James speaks: *For by His own will hath He begotten us, by the word of truth, that we might be some beginning of His creatures.*[3]

6. Christ the natural, and not the adopted, Son of God.

6. Christ, even as man, is the natural Son of God, and cannot be called in any sense an adopted Son. As the Word is the natural Son of God, so, according-

[1] See Pesch's 'Prælectionis Dogmaticæ de Deo Trin.,' pp. 331 *et seq.*

[2] St John i. 12.

[3] St. James i. 18.

ing to the law of the *communication of characteristics* in the God-Man, Christ Jesus is the natural Son of God. The contrary doctrine is Nestorian, as it would divide Christ, and make Him two sons, one natural, the other adopted. The error of Elipandus, Archbishop of Toledo, which asserted that Christ was the adopted Son of God, was condemned in the Council of Frankfort, in 794, as reviving the old Nestorian heresy. There is a tolerated opinion, I know, attributed to Durandus and Scotus, which says that Christ as man, confining and limiting the expression as man to His human nature only, may be called an adopted Son. The distinction is rather abstruse, quite unnecessary, and rather confusing. We know that adoption means the taking and treating a stranger as one's own son, and this cannot in any sense be said of Christ, even as man. The Person of Christ is no stranger, but the natural Son of God, and is therefore incapable of adoption. Filiation belongs to the person, and is applied to it and not to a nature, and, although Christ assumed human nature, He did not assume a human personality; therefore, even as man, He is the Person of the Son of God, begotten of the Father before all ages. Even considering the human soul of Christ, elevated and sanctified by the grace of union and the plenitude of all other graces, we cannot in this connection call Him the adopted Son, as we apply that title to the Saints. By a certain analogy these are called sons, but Christ being the natural Son, and the Son in the proper sense of the word, the analogous title of Son cannot be applied to Him. It would have no meaning as an analogy. And if Christ, on account of His necessary sanctity, and

His right to the inheritance of His Father, were called Son, either natural or adopted, we should have to suppose Christ as the Son of the whole Trinity—a supposition at variance with the common teaching of the Church. Let us not, therefore, introduce any new kind of Sonship which will not fit in properly with the doctrine of the Incarnation.

The act of begetting is proper to the Father, and applied to Him alone; the act of making or causing is common to the Three Persons. God the Father has begotten one Son, the Second Person of the Trinity, Who alone is His natural Son. God's nature is one, His power is one, and His operation is one, and all His external works are of necessity the works of the whole Trinity, according to our Lord's own words: *Whatsoever things He* (the Father) *doth, these the Son also doth.*[1]

7. The title Father given by us to the First Person.

7. Nevertheless, as the adopted children of God, we are taught by the Scripture and by the Church to give the title Father to the First Person, and in a special manner to call Him *our Father.* Our Saviour after His resurrection said to Mary Magdalen: *Go to My brethren, and say to them, I ascend to My Father and to your Father, to My God and to your God.*[2] The Father of Christ, Who is here called our Father also, is the First Person of the Blessed Trinity, from whom the Son and the Holy Ghost proceed. Of this, our relation to the Father, St. Paul speaks when He says: *And we know that to them that love God, all things work together unto good to such as according to His purpose are called to be Saints. For whom He foreknew He also predestined to be made conformable to the image of His*

[1] St. John v. 19. [2] St. John xx. 17.

Son; that He might be the first-born amongst many brethren.[1] Hence we can understand the double paternity—that of nature and that of grace. It is in the same sense that the Apostles used the formulas in the beginning of their Epistles: *Grace be to you and peace from God the Father and from our Lord Jesus Christ.*[2] *Blessed be the God and Father of our Lord Jesus Christ.*[3] The Church likewise in her liturgies addresses her prayers directly to the First Person through His Son, Jesus Christ, our Saviour.

It is not only from the Son that the First Person is distinguished by the title Father; He is also distinguished from the Holy Ghost in like manner. To the Holy Ghost, indeed, is attributed the necessary part in the work of our elevation to the supernatural state. He is by excellence the Spirit of adoption, the pledge and seal of our eternal inheritance. He does not receive from us the name of Father, inasmuch as He is regarded as a distinct Person of the Trinity. The name is never given to Him in the Scripture, and the Church in her invocations and hymns never addresses Him by that title.

8. Two points established: (1) The work of sanctification common to the Three Persons.

8. It has been my endeavour in this chapter to make two points clear: (1) That the work of our sanctification or elevation is not proper to any one of the Three Persons to the exclusion of the others. The nature of which the just are made partakers is common to the Three Persons, as is also the action which infuses grace into our souls and conserves it therein. And in the supernatural resemblance by which the child of God is distinguished from the

[1] Rom. viii. 28, 29. [2] Gal. i. 3. [3] Eph. i. 3.

servant or the slave, the Son and the Holy Ghost are to be recognised no less than the Father. The saying: *Let Us make man to our own image and likeness* is as true in the supernatural as it is in the natural order. (2) By appropriation the title Father is applied by us as the adopted sons of God to the First Person, although we have to remember that in the mystery of the Trinity that name is *properly* His. When we regard ourselves as the children of God, our thoughts go naturally to the paternity, which distinguishes the First from the Second and the Third Person of the adorable Trinity, and we should be deeply impressed with the greatness of the honour of having the God and Father of our Lord Jesus Christ as our Father.

(2) By appropriation the title Father applied to the First Person only.

9. The first words of the Lord's Prayer, *Our Father Who art in heaven*, as expressing this sentiment.

9. St. Peter Chrysologus beautifully expresses this sentiment in his commentary on the first words of the Lord's Prayer: 'The word I shall pronounce with indescribable awe, the word which you yourselves will hear and repeat with holy fear, makes a deep impression on the Angels, and fills the Powers with holy astonishment. The heavens cannot understand it, nor the sun penetrate it, nor the earth bear it. In a word, it is above all created things. After having invisibly contemplated this mystery, St. Paul discovers it without disclosing it to us when he exclaims *that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.*[1] *But to us God hath revealed them by His Spirit.*

'*Our Father Who art in heaven.* This is what I trembled to say; this is what the natural condition which belongs to heavenly as well as to earthly

[1] 1 Cor. ii. 9, 10.

beings should forbid us to expect: to wit, that all of a sudden there should spring forth between heaven and earth, between man and God, a communion so intimate that God becomes man and that man becomes God, the Lord a slave and the slave a babe; in a word, that human nature and the Godhead should be united in such an unspeakable manner by the bonds of an eternal paternity. The condescension is so marvellous that the human mind does not know what to admire most, that God has abased Himself to our lowliness, or that He hath exalted us to the height of His Divinity.

'*Our Father Who art in heaven.* Are you not astonished? From the bosom of God the Father, Christ calls a creature by the name of Mother; and man from the bosom of the Church, his Mother, calls God his Father.

'*Our Father Who art in heaven.* O man! see to what a height grace has suddenly lifted thee; thou art exalted to a heavenly state whilst still thou remainest on earth, and as if thou wert neither in the one nor the other, whilst thou sayest, *Our Father Who art in heaven.* To him, therefore, who believes himself and who acknowledges himself as the son of such a Father it belongs to correspond to this origin by his life; to this paternity by his conduct, by his thoughts and by his acts; and thus give testimony of what he has received from the Divine bounty and goodness.'

CHAPTER V

THE SUPERNATURAL STATE IN ITS RELATION TO JESUS CHRIST, THE SECOND PERSON OF THE BLESSED TRINITY, AND THE ETERNAL SON OF GOD

THE relations of the just to the Second Person of the Blessed Trinity are signified by various expressions of Scripture, and developed and applied by theological writers. I shall confine my treatment of the subject to the following, which may be said to include the principal points affecting the relations of Christ to our souls and our relations to Him. (1) Christ is our Exemplar. (2) He is our Brother, the first-born amongst many brethren. (3) He is the meritorious Cause of grace. (4) He is the Head of the Church, and our Head.

1. Christ our Exemplar.

1. As by appropriation we are called the adopted sons of the Father, in the same sense it appertains to the Son of God that we should regard Him as the Exemplar and Archetype, according to which we are formed children of God. It is true that we are formed to the image and likeness of the Trinity, both in the order of nature and grace, and the Trinity is meant by the words which God spoke in the beginning: *Let Us make man to Our own image and likeness.* Nevertheless, by the law of appropriation, as the children of God, we are to find our Model

and Prototype especially in Him Who is the Son of God by nature. Referring to Scriptural texts, we can see how often Christ is brought before us as our Model or Exemplar. St. Paul says: *For whom He foreknew, He also predestined to be made conformable to the image of His Son; that He might be the first-born amongst many brethren.*[1] Again he speaks of our spiritual birth, when in writing to the Galatians he thus expresses himself: *My little children of whom I am in labour again until Christ be formed in you.*[2] *For you are the children of God by faith in Christ Jesus. For as many of you as have been baptized in Christ have put on Christ.*[3] The work of our spiritual perfection commences in Baptism by our spiritual birth, and will terminate only with the maturity of the perfect man being clothed with Christ.

From the fact that Christ is our Model and Exemplar, we have to draw the moral consequence of this dogmatic statement. We have been made the sons of God to the likeness of His only-begotten Son, and His natural Sonship is the Exemplar of our adopted sonship. We should therefore attend to this our origin, so as to think and wish and act according to that Divine Model. The only-begotten Son, in order that we might the better understand our relations with Him and partake of His benefits, has come to us. He was made man, and became one of us, taking the same nature, the same flesh, the same weakness, sin excepted, as ours. The Eternal Son of God, the Son infinitely perfect of an infinitely perfect Father, wished to become one of us. Let us therefore regard Him,

[1] Rom. viii. 29. [2] Gal. iv. 19. [3] Gal. iii. 26, 27.

and act according to the example He has given us. *Behold*, He says, *I have given you an example, that as I have done so you do also.* He does not ask us to do the works that belong to the omnipotence of God, such as to create the world, to form the heavens, to set bounds to the oceans and the seas, but He does teach us to obey His Father, to be poor and humble, to be meek of heart, to be patient, and to take up our cross and follow Him. These are some of the traits of Christ in His human form that we have to copy into our lives.

He is the exemplary Cause of our adopted sonship, not only because He offers in His own person the perfect Model of all virtues, which we, as the children of God, are to imitate, but also because all our supernatural gifts come through Him as their immediate Source and as their meritorious Cause. From this point of view there is a difference between Jesus Christ and the Saints, who are proposed as our models. St. Paul writes to the faithful of Corinth: *For in Jesus Christ by the Gospel I have begotten you: wherefore I beseech you, be ye followers of me, as I am also of Christ.*[1] We are to be imitators of him and of the Saints, not on their own account, but on account of Jesus Christ, Who lives in them. The Saints claim our imitation because they exhibit the image of the celestial man, of the new Adam, and they offer to us so many apparitions of our Saviour amongst men. They reflect some portion of that ideal perfection which is found in all its completeness in Jesus Christ, but that perfection and glory which they possess they have received from Him. They are indeed models,

[1] 1 Cor. iv. 15, 16.

because they represent the great Exemplar—models, but not the exemplary Cause, because it belongs to Jesus Christ to be at the same time the Ideal and Cause of sanctity, and of the supernatural life of His creatures.

2. Christ our Brother, the first-born amongst men.

2. In several places of Holy Scripture our Saviour is called the only-begotten Son of God. This is said in reference to His natural and eternal Sonship, and in this sense 'only-begotten' excludes all others from the title of sonship, and denies the existence of fraternity. On the other hand, the same Holy Scriptures speak of the same only-begotten Son of God as our Brother. St. Paul says: *For both He that sanctifieth, and they who are sanctified, are all of one. For which cause He is not ashamed to call them brethren, saying: I will declare thy name to My brethren: in the midst of the Church will I praise thee.*[1] The same Eternal Son is called the *first-begotten*[2] of the Father, and also the *first-born amongst many brethren.* He is the first-born not only because He existed before all others, but also because of His majesty and perfection above all others. He is the first-born, as having proceeded from the Divine intellect before all creatures; because He is the adequate expression of the invisible God; because by Him all things were made, and through Him they exist; and because there are brethren under Him who are by imitation and accidentally that which He is substantially and by nature. He is also called first-born because those brethren that are born to the Father in time are the adopted sons of God by Him and through Him, and because the inheritance as co-

[1] Heb. ii. 11, 12.

[2] Heb. i. 6.

heirs of His can only be gained by Him and through Him.

Another consideration here occurs as bearing upon this relation as the brethren of Jesus Christ. We call the First Person our Father—that is, we call the Father of Jesus Christ our Father, which would entitle us to be called the brothers of Christ; but this is to be understood aright. The First Person is not the Father of Christ in the same way as He is our Father. Christ Himself, in speaking of the Father, always retains the distinction between His and our sonship. He, as we have already said, is a Son equal to the Father; we have been made sons by this same only-begotten Son. This is why our Divine Lord, when speaking of God the Father to His disciples, never made use of the expression 'Our Father.' He said *My Father* and *your Father*. I ascend up to *My God* and *your God*, to *My Father* and *your Father*. He unites, but He distinguishes; He distinguishes, but He does not separate, when speaking of the common Father. He would signify that we are one in Him, but that He is one with the Father, as St. Augustine expresses it.

It is, however, as man that we may more intimately contemplate Christ as our Brother and as one of us. This is what the Apostle would have us understand by the following words: *Therefore because the children are partakers of flesh and blood, He also Himself in like manner hath been partaker of the same: that through death He might destroy him who had the empire of death, that is to say, the devil: and might deliver them, who through the fear of death were all their life-time subject to servitude.*

For no where doth He take hold of the Angels: but of the seed of Abraham. . . . Wherefore it behoved Him in all things to be made like unto His brethren, that He might become a merciful and faithful High-priest before God, that He might be a propitiation for the sins of His people.[1]

This first-born, this eldest Brother of the Saints, thus is presented to us under a new aspect. I am His brother because I am the adopted son of God. He became my Brother under a new title when He took to Himself flesh and became man. The first-born of the family of God became the first-born of the human family, so that He is the Brother of men rather than the Brother of the Angels, because the Angels were not regenerated by His Blood; and although they are given a participation of His Divine nature, He did not clothe Himself in angelic as He did in human form. *Who being in the form of God thought it not robbery to be equal to God: but emptied Himself, taking the form of a servant, being made in the likeness of man, and in habit found as a man.*[2]

3. Christ the moral and meritorious Cause of our elevation.

3. All the graces in the present order of things that are given to men are called the graces of Christ, because they are granted through the merits of Christ. The grace which was granted to man before the first sin was called the grace of God, but not the grace of Christ, because it was not granted through the merits of Christ, but out of the benevolence and the liberality of God. Even admitting (which I do not) that the Incarnation would have taken place had Adam not sinned, grace in a state of integrity of nature could not be

[1] Heb. ii. 14-17. [2] Phil. ii. 6, 7.

referred to Christ as the Redeemer. The grace of Christ, as to its nature, does not differ from that which God granted to our first parents, known in contradistinction to this as the grace of God, but only from the fact that it is bestowed upon a person positively unworthy, and that it not only elevates our nature, but is also medicine to heal the wound inflicted by sin.

To explain more fully this relation of the just to Christ, it may be useful to state the doctrine in particular propositions.

(1) Christ merited for us remission of sin and the infusion of grace.

(1) Christ merited for us the remission of sin and sanctifying grace, as defined by the Council of Trent: 'If any shall assert this sin of Adam to be taken away by any other remedy than by the merits of the one Mediator, our Lord Jesus Christ, Who reconciled us to God by His blood, and is become to us justice, sanctification, and redemption, *anathema sit*.'[1] The same truth is taught us by many texts of Holy Scripture. I need only refer to some of them (and be satisfied to quote one or two): *But as many as received Him He gave them power to be made the sons of God, to them that believe in His name.*[2] *Being justified freely by His grace through the redemption that is in Christ Jesus.*[3] *In Whom we have redemption through His Blood, the remission of sins according to the riches of His grace.*[4]

(2) Christ merited all the graces by which men are disposed for justification.

(2) Christ merited all the graces by which men are disposed for justification. This is clearly de-

[1] Conc. Trid., Sess. V., Can. 3. [2] St. John i. 12.

[3] Rom. iii. 24.

[4] Eph. i. 7. See also Rom. v. 6 *et seq.*, vii. 24 *et seq.*; Gal. iv. 4.

fined by the Council of Trent (Sess. VI., Can. 5). The doctrine is taken from the Scriptures. St. Paul writes: *Who hath delivered us and called us by His holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the time of the world.*[1] And to the Ephesians he writes: *Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with spiritual blessings in heavenly places in Christ.*[2] We have also the following text from the writings of the same Apostle: *For unto you is given for Christ not only to believe in Him, but also to suffer for Him.*[3] *May the God of peace . . . fit you in all goodness, that you may do His will, doing in you that which is well-pleasing in His sight, through Jesus Christ: to Whom is glory for ever and ever. Amen.*[4] Therefore, all spiritual benefits are given to us in Christ—that is, on account of the merits of Christ.

(3) All graces granted after justification.

(3) Christ has merited all the graces which are given to the children of God after justification—that is, the further increase of sanctifying grace or the further degrees of elevation in a state of sanctity, and also all the actual graces by which the soul can fructify and persevere in justice. He compares Himself to the vine, of which the branches are just men who cannot bear any fruit unless they draw the vital force from the vine: *I am the vine; you are the branches; he that abideth in Me and I in him, the same beareth much fruit; for without Me you can do nothing.*[5] This doctrine is taught also by the Council of Trent (Sess. VI., cap. xvi.), after

[1] 2 Tim. i. 9. [2] Eph. i. 3. [3] Phil. i. 29.
[4] Heb. xiii. 20, 21. [5] St. John xv. 5.

stating which it adds: 'Far be it from a Christian man to confide and glory in himself, and not in the Lord, whose goodness to men is such that He wishes those things that are His gifts to be their merits.'

(4) He also merited predestination for the elect.

(4) Christ has merited for men predestination, whether taken in its complete sense, which includes all the graces by which those men are saved who are to be saved—for this is the same as saying that Christ has merited all graces—or in its restricted sense, as denoting predestination to glory considered by itself. For if glory is not given except as the reward of merits acquired by grace, the principle of every grace and of perseverance in grace is Christ, and He is therefore the meritorious Cause of predestination. And in truth in this order of things the saving will of God depends on the satisfaction and merit of Christ, and therefore does that will by which He wishes to save this or that one depend upon the same satisfaction and merit of Christ, so that the economy of salvation is now the same as the economy of redemption.

(5) Our redemption applied to the death of Christ.

(5) In connection with this subject, attention may be directed to the truth that our redemption, which is the work of Christ's satisfaction and merit, is ascribed only to the Passion and death of Christ. Although every action of Christ was of infinite value, yet we are said to be redeemed by the death of Christ. The reason is because the operations of Christ were not offered by Him nor accepted by the Father, except as being consummated by death, that complete satisfaction and merit might be accomplished, not by His actions taken separately, but by all taken together and finished by His death.

St. Thomas teaches in this sense: 'If we speak of the redemption of the human race regarded as the value of the price paid, every suffering of Christ, even without death, would suffice for the redemption of mankind on account of the infinite dignity of the Person suffering. But if we speak of the ordination of that price, we must say that the other sufferings of Christ, apart from His death or prescinding from it, were not ordained by God or by Christ for the redemption of mankind.' Therefore the redemption of the human race is attributed to Christ's death, and not to any of His other works taken separately. This was ordained by God (1) to show His great charity; (2) that the malice of sin might be better understood; (3) that men might be moved to value the gifts of God and to thank Him for them; (4) that Christ might be regarded as the most efficacious example of virtues; (5) that due proportion might be observed between the most severe penalties which men deserved for their sins and the sufferings by which Christ atoned for those penalties, and that Christ by His death might overcome our death.

4. Christ the Head of the Church, and our Head.

4. Our incorporation with Christ as man may be understood by reflecting on Christ as the Head of the Church and the Head of all men. Christ is represented by St. Paul as the Head of the Church when speaking of Him in his Epistle to the Ephesians: *Raising Him from the dead and setting Him on His right hand in the heavenly places . . . and hath made Him Head over all the Church.*[1] The Apostle here speaks of Christ as man, because as God He did not rise from the dead.

[1] Eph. i. 20, 22.

There are three prerogatives that distinguish the head from the other members: (1) In *order* it is above all the other members and superior to them. (2) It has a greater plenitude of perfection than the other members; it is the centre of all the senses, both external and internal. (3) It has power and influence over all the parts of the body. Now, these three prerogatives are to be found in Christ as man regarded as the Head of the Church. First, He has the primacy over all men, not, indeed, in time, but in dignity, as He is the first of the predestined. All receive grace through Him, and His grace is pre-eminent by reason of His union with the Word. Secondly, there is in Him the plenitude of grace, as we have said. And, thirdly, He infuses grace into all the members of the Church. *Of His plenitude we all receive.*[1] He is not only the meritorious Cause, but the efficient instrumental Cause of all our graces.

As Christ is the Head of the Church, so is He, by reason of the same prerogatives, the Head of all men — actually the Head of the just, and in an imperfect manner the Head of those who are in a state of sin. In connection with this question, I need not introduce the particular references given in works on theology as to the manner in which Christ may be said to influence or to have communication with the souls of sinners and with heretics and infidels, but I have only to assert that, as to souls raised to the supernatural order, Christ is actually their Head by reason of pre-eminence, of greater perfection, and of the influx of grace which comes from Him into their souls.

[1] St. John i. 16.

In reference to grace and sanctity coming to our souls through Christ, we have to dwell upon the power of His humanity.

5. The humanity of Christ, although not omnipotent, had the power of doing things that exceeded the order of nature. Christ as man is omnipotent, because the Person Who is this man is omnipotent; but the humanity, as formally distinguished from the Word, is not omnipotent. By the personal union with the Godhead no physical power is superadded to the human nature of Christ; because by the union, the two natures are not confounded nor confused, and the human nature remains intrinsically and physically the same as if it were outside the union. This does not prevent our saying and believing that the human nature of Christ received some special power to perform operations, both preternatural and supernatural; such as to work miracles and to confer grace. In this all theologians agree, according to the clear teaching of Scripture. *Why*, says our Saviour to the Pharisees, *do you think evil in your hearts? Whether is easier to say, Thy sins are forgiven thee, or to say, Arise and walk? That you may know that the Son of Man hath power on earth to forgive sin (then He said to the man sick of the palsy), Arise, take up thy bed, and go into thy house.*[1] Therefore Christ, as the Son of man, that is, according to His human nature, asserted His power of forgiving sins, which is accompanied by the infusion of grace, and in proof of that power He wrought a miracle. The power as regards the performance of miracles was in Christ permanent, and not merely as a transient gift, such as that possessed

5. The power of the humanity of Christ as regards miracles and the sanctification of souls.

[1] St. Matt. ix. 4 *et seq.*

by many of the Saints; *Virtue went out from Him and healed all.*[1] The use of this power depended on His will: *Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying: I will, be thou made clean, and forthwith his leprosy was cleansed.*[2]

This power of the humanity of Christ was instrumental only, and not principal. This St. Thomas teaches: 'If we speak of the soul of Christ as it is an instrument of the Word united to itself, so it had instrumental power to effect all miraculous transformations ordained to the end of the Incarnation, which is to restore or renovate all things whether they are in heaven or on earth.' The reason of this is because a supernatural effect takes place, not according to the capacity of the subject performing that work, but according to the power to which God has raised it (*potentia obedientialis*). But this power known as obediential is referred to God alone, because it is understood as having a relation to, and being in an order towards that agent who can effect everything that in its concept is not impossible, and this agent is God.

The power of the humanity of Christ is not only instrumental; it is a moral power also, and more than that, it is regarded by Suarez and many theologians as a physical power of effecting those things which exceed the order of nature, such as miracles and the infusing of grace into our souls. Without going into the question freely discussed by Catholic theologians as to whether this power is to be regarded as physical or moral only, which is not necessary for my purpose, I can repeat according

[1] St. Luke vi. 19. [2] St. Matt. viii. 2, 3.

to the opinion on both sides: (1) That Christ, as the God-man, is the Head of the Church. This He is by reason of dignity, because He is the most noble part of that moral or mystical body called the Church; by reason of His domination or power as the Supreme Ruler from Whom all ecclesiastical authority is derived; by reason of sanctification, because He merited all grace, instituted the means of sanctification, and, as the Supreme High-Priest, applies it. (2) That He is not only the Head of the Church, but of all men here on earth, because redemption is offered to all, and because all are called to membership with His Church.

To Christ belongs essentially and perfectly the plenitude of grace of which we can all receive. That grace of union by which He is substantially holy, and that habitual grace by which He is also sanctified, are the fountains from which graces in abundance are infused into the souls of men, and signify that by which Christ is said to be the principle of the sanctification of all the children of God (*Gratia Capitis* or *Capitalis*).

CHAPTER VI

THE SUPERNATURAL STATE IN ITS RELATION TO THE HOLY GHOST—THE THIRD PERSON OF THE BLESSED TRINITY

IT is impossible to form clear and accurate ideas concerning the relations of the soul of the just to the Holy Ghost, the Third Person of the Blessed Trinity, without recalling to mind the special characters or names that are proper to this Person, and that distinguish Him from the Father and the Son. These are chiefly three, namely—the Holy Spirit, that is His personal and sanctifying Holiness; His personal love or charity; and *Donum*, or the gift of God by excellence.

1. The name Holy Ghost or Spirit.

1. The name Holy Ghost or Spirit indicates the procession of the Third Person from the Divine Will. This name, by itself, is not very determined or definite, and it could equally be applied to the Father and the Son; but as the origin of the Third Person has no analogy in created things, there is no name found to express it in the same determined manner as the name Son, which designates the generation of the Second Person, and it is for this reason that a name less definite has to be employed to signify the origin of the Third Person, Who proceeds from the Father

and the Son as a breath from a living being. This name, however, by usage, authorized by Sacred Scripture, and by the Fathers of the Church, as well as by universal tradition, is a *relative* or personal name, signifying Him Who proceeds from the essentially holy principle the Will of the Father and Son, and Who is essentially Sanctity *Spirata* (breathed).

The name *Spiratio*, which I may translate *breathing forth*, in a nature purely spiritual by opposition to understanding, can signify nothing else but the act of the will. There is a certain fitness in the name, as the word *spirit*, used in relation to corporal things, signifies a certain impulse or motive power. In spiritual things it is the motive power of the will, and thus in Holy Writ it is used in very many places for the principle moving the will. Thus St. John: *The Spirit breatheth where He will*;[1] and St. Paul writes: *For whosoever are led by the Spirit of God, they are the sons of God.*[2] The prophet Ezechiel, in describing what he saw in vision, says: *And every one of them went straight forward; whither the impulse of the Spirit was to go thither they went, and they turned not when they went.*[3] St. Thomas concludes that this Divine Person is conveniently and fittingly called Spirit because He proceeds from the will.

The relation to the will becomes still more apparent by the addition of the word *holy*. This signifies and declares the procession to be from a holy principle. Holiness is in the will as wisdom is in the intellect. As the Son is called Wisdom because He proceeds from the intellect, so is the

[1] St. John iii. 8. [2] Rom. viii. 14. [3] Ezech. i. 12.

Spirit called Holy because He proceeds from the Will.

This is the reason why in the Sacred Scripture the works of sanctification are specially attributed to the Holy Ghost. Although these works come forth from the Three Divine Persons, they have a special likeness to the personal character of the Holy Ghost, and they are therefore attributed to Him in order to manifest that personal character. Of this we are reminded by the words of St. Paul: *The charity of God is poured forth in our hearts by the Holy Ghost Who is given to us.*[1] *But the fruit of the Spirit is charity, joy, peace, patience,* etc.[2] *But all these things* (the *charismata* or spiritual gifts) *one and the same Spirit worketh, dividing to everyone according to His will.*[3] *In whom also believing you were signed with the Holy Spirit of promise.*[4] Christ by breathing on the Apostles gave them the Holy Ghost for the sanctification of men.[5]

The Catechism of the Council of Trent gives a clear statement of this doctrine. 'There are certain admirable effects and certain most ample gifts of the Holy Ghost which are said to originate and emanate from Him as from a perennial fountain of goodness; for, although the extrinsic works of the Most Holy Trinity are common to the Three Persons, yet many of them are attributed especially to the Holy Ghost to give us to understand that they proceed from the boundless love of God towards us. For as the Holy Ghost proceeds from the Divine Will inflamed as it were with love, we can comprehend that these effects, which are referred particularly to Him, arise

[1] Rom. v. 5. [2] Gal. v. 22. [3] I Cor. xii. 11. [4] Eph. i. 13. [5] St. John xx. 22.

from the extreme love of God towards us' (Part I., Chap. IX.; Question 7).

Finally, there is nothing better known amongst Christian people than the attribution of the works of sanctification to the Holy Ghost, like the works of creation to the Father, and those of redemption to the Son, which manner of speaking has been handed down to us from the time of Origen.

2. The name Love or Charity as applied to the Holy Ghost does not need much explanation after what has been already written as to the procession of the Holy Ghost from the will of the Father and the Son. This name is not given in Sacred Scripture as proper and peculiar to the Holy Ghost, because love or charity is common to the Three Divine Persons. Yet St. Augustine applies the text, *God is Charity*,[1] to the Holy Ghost, and the Fathers of the Church direct its application to the Third Person especially, in accordance with Sacred Scripture, which attributes the works of Charity to the Holy Ghost. St. Gregory the Great gives as an axiom: 'The Holy Ghost is love.' The Church sings in her hymn of the Holy Ghost: *Fons vivus, ignis, charitas*, 'Living fountain, fire, charity.' 'He is the charity or the sanctity of the two other Persons' (Conc. Tolet., XI.).

2. The Holy Ghost called Love or Charity.

St. Thomas gives us an explanation of this. The word *love* signifies not only the act of loving, but also the effect or result remaining which is produced in the person beloved; although this result has no proper name by which the relation to the person loving is formally signified, as the name *word* signifies the relation to the act of the intelligence. Therefore the expression *love* can be predicated of all the

[1] 1 St. John iv. 8.

Persons, and in this it differs from the expression *Word* applied to the Second Person. Nevertheless the word *love* is suitable to signify the product or act of the will, and according to this signification the name is proper to the Holy Ghost. And in this way the name *love* is applied to the Third Person, as *wisdom* is applied to the Second Person, because both expressions by usage signify the relation of proceeding. 'To love,' in its notional sense, is taken in relation to the Holy Ghost, as the expression 'to generate' is in its relation to the Son. The Person who proceeds as love necessarily proceeds from the will, and therefore this person is rightly called Love, as the love of the Father and the Son. St. Francis de Sales, in his admirable treatise on the 'Love of God,' will aid us to make this teaching more intelligible.

3. St. Francis de Sales' explanation of the Holy Ghost being the love of the Father and the Son.

3. 'The Eternal Father sees the infinite goodness and beauty of His essence expressed in His Son in a manner most lively, essential and substantial; and this Son sees His own essence and beauty originate in His Father as in its source. How, then, could it be possible that they should not love each other with an infinite love, the object of their love and the will by which they love being equally infinite in both? It is a universally acknowledged principle that love establishes an equality where it did not previously exist, and unites persons who were before disunited. On this principle how great must be the reciprocal love of the Father and the Son, Who are from all eternity not only equal and united, but Who are one God, one goodness, one essence and one unity? We must clearly distinguish the increated love from that which intellectual creatures feel for

God or for each other. Human affection admits of various sighs and effusions of the heart, of different species of union and communications, which in their succession constitute the continuation of love and a kind of sweet intercourse accompanied by a pleasing vicissitude of sentiments and feelings of the soul.

'But the love which exists between the first two Persons of the Adorable Trinity is only a single act, as it were, a single sigh mutually emitted by the Father and the Son, Who are thereby closely united. Although the Father and the Son are two Persons who love, the object of their love being the one and essential good, and the will by which they love being also one and the same, only one love can result from it, which may be termed an amorous sigh. The Father and the Son both emit this sigh, but, as They produce it by the same will, which exists in both, and by the same goodness which is common to Them, it evidently follows that it is but one sigh produced by two Persons, and, to use the term of theologians, one aspiration (*Spiratio*) and one Spirit. The essence and will which are the principle of this amorous aspiration in the Father and the Son being infinite, and the goodness, which is its object, being no less so, it follows that the passive aspiration (*Spiratio passiva*) or the Spirit, which is the term of the active aspiration (*Spiratio activa*), is also infinite. As it cannot be infinite without being God, the Spirit which proceeds from the Father and the Son by aspiration (*Spiratio*) is true God. It is, moreover, evident that there is but one God, therefore this Spirit is but one God with the Father and the Son.

'This amorous aspiration (*Spiratio*) which pro-

ceeds reciprocally from the Father and the Son possesses the infinite goodness and infinite essence of the Father and the Son, and could not be either of these Divine Persons from Whom it proceeds. It must therefore be a third Divine Person Who is but one God with the Father and the Son. As this Third Person proceeds by means of aspiration (*Spiratio*), He is called the Holy Ghost.'[1]

4. The expression 'God is Charity' explained.

4. St. John tells us that God is Charity. That is, He is infinite uncreated Charity subsisting by itself, the Principle and Fountain of all created charity. Whatever charity is diffused into the Church on earth, or in heaven, or into the souls of men, is a participation and, as it were, a radiation of that Divine charity. This charity in the first place God exercises towards Himself by His own internal and Divine operation. Infinite love exists between the Three Persons of the Most Holy Trinity, and this intrinsic love is the origin of the love of God for His creatures. The Holy Ghost cannot be said to be the formal cause by which the Father and Son are constituted loving, but He is, as it were, the term without which the Divine love could not exist, and He it is that constitutes the essential love of the Deity. By the one pure act by which the Holy Ghost is produced all those things are loved which God necessarily loves, that is the Divine essence, attributes, persons, all possible things inasmuch as these things can be loved. Creatures have to be included in that one act because the Father and Son in loving Themselves love whatever They love (*diligunt quidquid diligunt*).

God loves all His creatures; He created them

[1] 'Treatise on the Love of God,' Book III., Chap. xiii.

out of love, and because He loved them He wished them to be. That love of God is universal, but towards just souls there is the especial love of God which establishes a friendship between them and God, in so far as this is possible between the Creator and the creature. He raises them up above their natural state, giving them the most excellent and the most precious gifts of His grace, and, by these, making them partakers of His nature and heirs of His kingdom; and all this, coming as it does from the Charity of God, we attribute to the Holy Ghost, and it is appropriately called the work of the Third Person of the adorable Trinity.

5. The Holy Ghost called *Gift*, or the *Gift* of God by Excellence.

5. Twice in Scripture the Holy Ghost is called the *Gift*. (1) St. Peter said to the Jews: *Do penance and be baptized every one of you in the name of Jesus Christ for the remission of your sins: and you shall receive the gift of the Holy Ghost.*[1] (2) *Peter said to him* (Simon Magus): *Keep thy money to thyself to perish with thee, because thou hast thought that the Gift of God may be purchased with money.*[2] We may also understand it as used in this sense by our Saviour when He said to the Samaritan woman: *If thou didst know the gift of God.*[3] And St. John speaks of the Holy Ghost by the words: *Now this He said of the Spirit which they should receive who believed in Him; for as yet the Spirit was not given, because Jesus was not yet glorified.*[4] The same word *Gift* is used of the Holy Ghost in the Liturgy and in the hymn of the Church, 'The Gift of the Most High God' (*Altissimi donum Dei*). The Holy Ghost is called Gift, not only because He is given

[1] Acts ii. 38.
[2] Acts viii. 20.
[3] St. John iv. 10.
[4] St. John vii. 39.

in time, as in this sense the Son can also be called Gift, but because from all eternity by His personal property He is a *Gift.* A *gift* is that which is given gratuitously or out of love, and love itself contains the reason of the first gift, or is in itself the first gift, through which all other gratuities are given. Therefore, because the Holy Ghost proceeds from love He is a gift; not that He is in *act* given, but that He is especially adapted to be given. St. Hilary mentions this name as applied to the Holy Ghost: 'One is God the Father, from Whom all things are; and one only-begotten, or Lord Jesus Christ, through Whom are all; and one Spirit, the Gift in all.' And St. Augustine remarks: 'It is not without reason that in the Trinity none is called the Word but the Son, and none the Gift of God but the Holy Ghost.' The Catechism of the Council of Trent also, speaking of the Holy Ghost as proceeding from the Divine Will inflamed, as it were, with love, adds the following words: 'Hence it is that the Holy Ghost is called a Gift; for by the word *gift* is meant that which is kindly and gratuitously bestowed, no hope of remuneration being proposed. Whatever blessings and benefits therefore have been bestowed upon us by God (and as the Apostle says, *What have we that we have not received*[1] from God?) these we should, with pious and grateful mind, acknowledge to have been bestowed by the bounty and gift of the Holy Ghost.'[2]

So far, what I have written, as may be inferred, refers to Gift as a proper and special characteristic of the Holy Ghost, and this inasmuch as He is the essential love of the Father and the Son. As to the

[1] 1 Cor. iv. 7. [2] 'Cat. Council Trent,' Part I., Chap. ix.

Holy Ghost being sent as a gift to men, and the sense in which He is said to be given, these are questions that may be treated more conveniently in the following chapter in connection with the mission of the Divine Persons and their indwelling in the souls of the just.

There are various other names by which the Holy Ghost is designated, some of which I may briefly refer to, as they happen to be often used in exercises of piety, and represent the Holy Spirit under other attractive aspects to the mind.

6. The Holy Ghost the Spirit of Truth.

6. He is called the *Spirit of Truth.* Our Saviour calls Him by this name: *The Spirit of Truth Whom the world cannot receive because it seeth Him not, nor knoweth Him: but you shall know Him: because He shall abide in you and shall be in you.*[1] And again He says: *When the Paraclete cometh Whom I will send you from the Father, the Spirt of Truth Who proceedeth from the Father, He shall give testimony of Me.*[2] He is called the *Spirit of Truth* (1) because He proceeds from truth, namely, from the Word; (2) because He is sent to announce the truth; (3) because He is the substantial love of truth, and leads men to love it, and is thus opposed to the false spirit of the world. The revelation and inspiration of truth is especially attributed to the Holy Spirit, as this is the work of the greatest charity. We do not reveal our secrets except to someone whom we love. Wherefore Christ has said, signifying His charity: *I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things, whatsoever I have heard*

[1] St. John xiv. 17. [2] St. John xv. 26.

of My Father, I have made known to you.[1] Only those who love God can relish the truth. The Holy Ghost makes man wise by giving him a facility of rightly judging by the intellect, and an inclination in the will to judge rightly and to embrace the truth.

7. The Holy Ghost the union, or *nexus*, or bond of the Father and the Son.

7. The Holy Ghost is the union, or nexus, or bond of the Father and the Son. The Fathers of the Church designate the Holy Ghost by one or other of these names. As He is love proceeding from the united love of the Father and the Son, by Him the Father is in the Son and the Son in the Father, in the same manner that the person loving is in the person beloved. St. Augustine, writing on this subject in his treatise on the Trinity, says: 'Whether (the Holy Ghost) is the unity of the two or sanctity or charity, or unity because He is charity, or charity because He is sanctity, it is manifest that He is a distinct Person in whom the other two are joined, by which the begotten loves the Person begetting and is beloved by Him.'

The Holy Spirit is also called *Water* because He cleanses the soul and satiates its thirst, and is a *living fountain* from which the abundant waters of grace flow. In this sense we can understand our Saviour's words: *He that shall drink of the Water that I shall give him shall not thirst for ever. But the Water that I will give him shall become in him a fountain of water springing up into life everlasting.*[1] And He again expresses Himself thus: *He that believeth in Me as the Scripture saith, out of his belly shall flow rivers of living water. Now this He said of the Spirit which they should receive who*

[1] St. John xv. 15. [2] St. John iv. 13, 14.

believed in Him, for as yet the Spirit was not given because Jesus was not yet glorified.[1]

8. He is called the *Power of God*, as expressed in the words of the Gospel of St. Luke: *Stay you in the city till you be endued with the power from on high.*[2] He is also called the *Finger of God*, according to the words: *But if I by the finger of God cast out devils, doubtless the Kingdom of God is come upon you.*[3]

8. The Holy Ghost called the *Power* of God, the *unction* wherewith we are anointed, the *seal* put upon us, and the *pledge* given us.

The Holy Ghost is furthermore called the unction by which God anoints us; the character by which He puts His seal upon us; and the pledge which He gives us. *Now He that confirmeth us with you is Christ, and He that anointed us is God. Who hath also sealed us and given the pledge of the Spirit in our hearts.*[4] *In whom also believing, you were signed with the Holy Spirit of promise, Who is the pledge of our inheritance.*[5] Wherefore let us listen to the words of admonition addressed to us by the Apostle: *Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.*[6]

[1] St. John vii. 38, 39. [2] St. Luke xxiv. 49. [3] St. Luke xi. 20.
[4] 2 Cor. i. 21, 22. [5] Eph. i. 13, 14. [6] Eph. iv. 30.

CHAPTER VII

THE MISSION OF THE DIVINE PERSONS, AND THEIR INDWELLING IN THE SOULS OF THE JUST

In order to understand better the relations of the Three Divine Persons to our souls in the supernatural order or state, it is necessary to refer to the teaching of Scripture and of theologians on the mission of the Persons of the Trinity and their indwelling in the souls of the just.

1. What is meant by the mission of the Divine Persons.

1. By *mission* is to be understood the procession of one Divine Person from another, having a relation or order to a temporal effect. Two things are required for *mission* with respect to the Divine Persons: The procession of the Person who is sent, and some temporal term or effect to which the Person comes. This coming to creatures is temporal or takes place in time; the procession is eternal. Both notions are expressed by our Saviour in the words: *From God I proceeded*—the eternal procession—*and came into the world*—the mission or effect or the new mode of existing in time. *For I came not of Myself, but He sent Me.*[1] In order that a person be sent, it is necessary that he begin to exist where before he was not, or, at least, in a way in which he did not before exist there. As to the first

[1] St. John viii. 42.

clause, a Divine Person cannot be sent, because He is always and necessarily everywhere ; but as to the second clause, He is not everywhere in every manner ; thus, before the Incarnation the Word was in the world, but by the Incarnation He came in another way *unto His own.* This other way does not imply any change in the Divine Person, but it means some created effect or some change in the creature. A Divine Person is sent in so far as He receives from another Divine Person the will of producing the effect by which He is joined or united to the creature, or manifests Himself to the creature. He receives the will not by counsel or command of another, but by reason of His origin. Mission is therefore the same as origin, but with the addition of a temporal effect.

Although all the Divine Persons cannot be sent, they can all *be given.* A person may give himself or be given by himself. Thus, all the Divine Persons may come, but only two of Them can be said to be sent. All can come according to the words : *If anyone love me . . . My Father will love him, and We will come to him, and will make Our abode with him.*[1] Not all are sent, for the Father, because He does not in any sense proceed from another, is never said to be sent. The Son and the Holy Ghost, because they proceed, are the two Persons properly said to be sent, and to whom the term mission is applied. *But when the fulness of time was come, God sent His Son, made of a woman, made under the law.*[2] *But when the Paraclete cometh whom I will send you from the Father, He shall give testimony of Me.*[3]

[1] St. John xiv. 23. [2] Gal. iv. 4. [3] St. John xv. 26.

Christ, because He has two natures, Divine and human, can be sent according to both; but as to His Divine nature He can be sent only by the Father, as to His human nature He can be sent by all the Divine Persons, because all the Divine Persons can give command or counsel to His human will. But in the Sacred Scripture Christ is never said to be sent by the Holy Ghost.

The mission of the Divine Persons is either *visible* or *invisible*.

2. The visible mission of the Divine Persons.

2. *The visible mission* is when the Person sent visibly manifests Himself to men. This may happen in a twofold manner: either the Divine Person takes upon Himself some visible form or nature, as in the case of the Incarnation, when the Word took to Himself our human nature and appeared amongst men; or some sensible or visible sign is given which specially signifies one of the Divine Persons, as the dove signified the Holy Ghost at the baptism of Christ. Therefore, according to the pious Suarez, the visible mission may be either *substantial* or *representative*. In the representative mission two things have to be observed: the material sign which is given, and its signification. The sign is the work of the Three Persons, because it is an extrinsic operation, which is always common to all the Persons, but the signification can be referred exclusively to one of the Persons; and thus the mission of the Holy Ghost can be without the mission of the Son, and the mission of the Son without that of the Holy Ghost, as in the Incarnation the hypostatic union of the Word with human nature was effected by the whole Trinity, but terminated with the Word alone in Whom the humanity subsists.

3. There are some differences to be remarked between the two visible missions.

3. The differences between the visible mission of the Son and the visible mission of the Holy Ghost.

(1) The Son, hypostatically or personally, assumed the human nature in which He appeared; the Holy Ghost only utilized visible signs as external instruments to signify Himself.

(2) The Son assumed human nature inseparably; the Holy Ghost made use of the signs only for a short time.

(3) The Son assumed a rational nature, as He wished to satisfy and to merit; the Holy Ghost made use of irrational signs only to signify something.

(4) The mission of Christ was the chief and primary mission, and to it all other missions are to be, in some way, referred.

4. The invisible mission of the Divine Persons.

4. *The Invisible Mission* is effected not by external signs, but by the internal gifts of grace. It is of this mission we have to treat somewhat at length in this chapter, as it involves some important questions affecting our supernatural life. It is not only in a visible, but also in an invisible manner that a Divine Person may become present in a new manner, or in a way in which He was not present before. Of this invisible mission it is said: *Because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father.*[1] As has been said, no mission of a Divine Person can be understood unless we suppose some change in the creature. This change, effected by the invisible mission, is nothing else than the impression of sanctifying grace, which is a habit infused into the soul, and raises man to a supernatural state.

[1] Gal. iv. 6.

Now, because every sanctifying effect is appropriated to the Holy Ghost by this gift of sanctifying grace, the Holy Ghost is said to be sent, although all the Persons come to the soul by sanctifying grace, according to the words of our Saviour: *If anyone love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him.*[1] And, as in the first grace, or rather in the first justification, the Divine Persons are sent, so likewise are they sent in the second grace, or in each increase of sanctifying grace.

5. The invisible mission takes place by means of sanctifying grace

5. Since, besides sanctifying grace, there are other supernatural gifts, such as the graces gratuitously given, *e.g.*, the gift of miracles, of prophesy, and the like, theologians ask whether the invisible mission takes place only by sanctifying grace, or whether it also takes place by the other supernatural gifts. To this the answer may be given that any supernatural gift contains in itself the elements required for a Divine mission; nevertheless, it is more in accordance with the manner of Scriptural expressions that the Holy Ghost be said to be sent only by sanctifying grace. The Holy Ghost is said to be sent when He is given to us, that He may abide and dwell in us as in a temple, and this remaining or indwelling is effected in the soul only by sanctifying grace; hence the mission, properly so called, is confined to that which is effected in the soul by sanctifying grace. I may note also that a visible mission is always ordained either to effect or to manifest the invisible mission, inasmuch as all things in this world, especially the

[1] St. John xiv. 23.

supernatural works, are directed by God for the sanctification and salvation of rational creatures; but this is not to be understood as if the visible mission necessarily takes place always at the same time as the invisible mission. The visible mission of the Holy Ghost at the baptism of Christ did not signify that Christ was only then sanctified, but signified that sanctification which adorned the soul of Christ, even from the moment of His conception. There are two important questions that may be proposed and treated in this place, as they have a necessary connection with the supernatural life of the soul and with the proper understanding of that life.

6. (1) Whether in the invisible mission not only created gifts, but also the Divine Persons, are given substantially to the soul. 6. Two important questions treated.

(2) Whether the Divine indwelling is proper to the Holy Ghost, or only attributed to Him by appropriation.

(1) As to the first of these questions, we must suppose here that in the justification of a man there is infused some created gift, physically permanent, which by informing the soul sanctifies it. This gift is called sanctifying grace. Moreover, as by this gift the Divine Persons are said to become present in the souls of the just, the question may be asked whether the mission of the Divine Persons in such cases is only by the created gift. The answer to be given, in accordance with the common opinion of scholastics, is that in this invisible mission not only the created gifts, but also the Divine Persons, are given. This may be proved from many places of Sacred Scripture: *The charity of God is poured forth in our hearts by the Holy Ghost, Who is given* (1) Whether in the invisible mission not only created gifts, but also the Divine Persons, are given substantially to the soul.

to us.[1] In this place charity is either to be understood as an uncreated gift, and as such the Holy Ghost is said to penetrate as a certain supernatural quality, so to speak; or it is understood as a created supernatural gift, and in this sense the Holy Ghost, the Author of the gift, is said to be given with it.

Christ Himself distinctly testifies that the Holy Ghost is given and sent: *I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of truth, Whom the world cannot receive. . . . But when the Paraclete cometh, Whom I will send from the Father, the Spirit of truth Who proceedeth from the Father, He shall give testimony of Me. . . . He will teach all truth.*[2]

The Holy Ghost is given in such a manner that He is said to dwell in men and to make them His temple: *Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?*[3] *Or know you not that your members are the temple of the Holy Ghost, Who is in you, Whom you have from God, and you are not your own?*[4] *For you are the temple of the living God, as God saith: I will dwell in them, and walk among them, and I will be their God, and they shall be My people.*[5] The Holy Ghost dwelling in us vivifies, impels to good, excites to filial confidence, gives testimony that we are the children of God, helps our weakness, asketh for us *with unspeakable groanings* and *according to God*, for *He that searcheth the hearts knoweth what the Spirit desireth.*[6] By all these expressions

[1] Rom. v. 5.
[2] St. John xiv. 16 *et seq.*; xv. 26; xvi. 13.
[3] 1 Cor. iii. 16.
[4] 1 Cor. vi. 19.
[5] 2 Cor. vi. 16.
[6] Rom. viii. 11 *et seq.*

used by St. Paul, no created or accidental gift is described, but the very Person of the Holy Ghost, Who does not dwell alone in us, but together with the Father and the Son. To the Holy Ghost, however, this sanctifying work is appropriated.

These and similar expressions, so frequently repeated in Sacred Scripture, cannot be explained or verified by the sole infusion of created grace; therefore we must suppose in some more proper sense the direct mission of the Divine Persons. The extracts from the holy Fathers given by theologians are numerous and distinct in proof of this doctrine. Scholastic theologians themselves teach it explicitly, and this is said of those who wrote before the Council of Trent as well as of those who have written on the subject since the Council. The Council itself, in those things which it teaches concerning created grace, does not exclude the uncreated grace which is given to the just as expressed by St. Epiphanius: 'The Most Holy Trinity has for its holy temple and its holy tabernacle only the just. In this the one infinite Deity dwells, the one Deity imperceptible, incomprehensible, invisible, ineffable, He alone knowing Himself and manifesting Himself to whomsoever He wills.' Wherefore he admonishes: 'Ask the Father that He may give thee the Son, and reveal to thee the Holy Spirit, and to grant thee that thou mayst have Him in thee, that given to thee He may reveal to thee all the knowledge of the Father and the Son and the Holy Ghost.'[1]

(2) The other question which is proposed for our

[1] See 'Prælectiones Dogmaticæ'; Pesch, S.J., Tract. de Deo Trino: 'De Missione Personarum.'

(2) Whether the Divine indwelling is proper to the Holy Ghost, or only attributed to Him by appropriation.

consideration is, Whether this indwelling of God in the soul is proper to the Holy Ghost or only appropriated to Him.

One remarkable and learned theologian, Petavius, is quoted as holding the opinion that the indwelling is in a certain sense proper to the Holy Ghost. He does not indeed deny that the indwelling is common to the Three Persons, but thinks that, according to the doctrine of the Fathers, it can be said that there is a special manner or respect in which the Person of the Holy Ghost brings Himself into the souls of the just which does not apply in the same way to the other Persons. He does not commit himself to affirming this opinion, or to the extent of proposing the condition or nature of this special manner of indwelling, because he says the opinion has not as yet been sufficiently established. But he thinks that, as in Christ the man all the Divine Persons dwell, yet the Word dwells in a special manner, because He is, as it were, the form making this man God and Son of God, so the Holy Ghost, according to His personal character, may be said to be the form which sanctifies the just and makes them the adopted children of God.

I may say at once that this opinion is not adopted by theologians in general, and that all the reasons put forward by this learned theologian to prove his thesis can be sufficiently explained by the doctrine of appropriation. I may therefore state clearly the proposition admitted generally by theologians and sacred writers, namely: One Person of the Trinity cannot indwell without the others. This is certain from the doctrine admitted by all concerning the *circuminsession* of the Persons or the necessary

indwelling of the Divine Persons in each other; and also from the other equally universally admitted doctrine, that all extrinsic operations are common to the Three Persons. All the Persons of the Trinity effect created grace in the soul; all by one and the same act love the just by what is known as the love of friendship. Besides, there is no hypostatic or personal union between a just man and the Divine Person; and, except the hypostatic function, all other extrinsic relations of the Persons are common. Moreover, in Sacred Scripture not only the Holy Ghost, but the Father and the Son, are also said to dwell in our souls, according to our Saviour's words: *If anyone love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him.*[1] Hence St. John Chrysostom says: 'The Holy Ghost being present, Christ must also be present; wherever a hypostasis or a person of the Trinity is present there the whole Trinity is present. It is inseparable in itself, and is united with every perfection.'

To answer the objection that may arise from the doctrine that it is proper to the Holy Ghost to be given, and that the name Gift is applied to Him personally, it is necessary to note that to *be given* contains a double element, one which joins the gift to the term, and this junction is common to the Trinity; the other the procession from the will or love of the Father and the Son, and this is not common, but proper to the Third Person. The Holy Ghost, therefore, has a special and personal character of GIFT *ex parte termini a quo, non ex parte termini ad quem*, as expressed in technical language.

[1] St. John xiv. 23.

Having stated that the indwelling is common to the whole Trinity, there is the further proposition to be laid down, namely, that the indwelling, as it is the work of sanctification, is rightly appropriated to the Holy Ghost. Because the Holy Ghost, by virtue of the procession, is *love* and *gift*, His indwelling in the souls of the just is rightly appropriated to Him, since in it the uncreated gift is imparted out of love, and therefore the indwelling has a special resemblance to the personal property of the Holy Ghost. To explain this appropriation more fully, the following propositions may be laid down:

7. Three propositions explaining the reason of this appropriation of indwelling to the Holy Ghost.

7. (1) As the Holy Ghost is the *Subsisting Love* rather than the Father and the Son, if by impossibility the indwelling were not common to the Three, the Holy Ghost would nevertheless on account of His personal prerogative abide in the just, who are His friends. For the reason of the indwelling is mutual charity.

(2) In the same way as the Father without the Son would be ἄλογος, so the Father and the Son without the Holy Ghost would not love, for through their love the Holy Ghost necessarily proceeds. It may, therefore, be rightly said that the Father and the Son love by the Holy Ghost. And since the indwelling is a work of love, the Father and the Son may be said to dwell in us by the Holy Ghost. On the other hand, the Holy Ghost does not dwell in us by the Father and the Son, because He by loving does not produce any intrinsic effect in the Trinity, or any further Person. All this must not be understood as implying that the Holy Ghost dwells in us in any way peculiar or different from the others, because He does not dwell in us by a notional or

distinctive love, but as signifying that He has a personal property or character which the Father and the Son have not.

(3) Created grace considered in relation to its efficient cause belongs equally to the Three Persons, but considered in relation to its exemplary cause more expressly signifies the Holy Ghost as its Model or Exemplar; as created wisdom is more explicitly representative of uncreated wisdom, so created love is more explicitly representative of uncreated love.

Therefore in a threefold respect the indwelling has a special resemblance to the personal property of the Holy Ghost, and consequently it is rightly attributed to Him.[1]

[1] See 'Prælect. Dogmat.'; Pesch, 'De Missione Personarum Divinarum.'

CHAPTER VIII

THE MANNER OF THE INDWELLING OF GOD IN THE SOUL FURTHER EXPLAINED

THERE are some questions connected with the indwelling of God in the soul that call for our careful examination in order to the better understanding of the relation of our souls with God in the supernatural state.

1. In the invisible mission created grace is the foundation of the new relation by which the soul is united to God.

1. The first of these is, that in the invisible mission the created grace, which is effected in the soul by the Holy Ghost, is by its nature the foundation of the new relation by which the soul is joined to God, and the end or term of this relation is the Most Holy Trinity. By this relation God becomes our God inasmuch as He is with us and possessed by us. This St. Bonaventure explains: 'The Holy Ghost is a gift in which all other gifts are given, because He is the foundation of all gifts; but He does not exclude the created gift. As when a man holds a horse by the bridle, he is said to hold the horse, and this does not exclude the holding of the bridle, because by holding the bridle he holds the horse: thus the Holy Ghost being called the substance of gifts does not exclude the created gift, but, rather, includes it.' For no other reason is the Holy Ghost said to be given to us, except that He is in

us so that He may be possessed by us, and then only is He possessed by us when we have the habit or quality or gift by which we can enjoy Him, and this is the created gift of grace.

The created gift and the uncreated gift are not to be separated; that is, the indwelling of the Holy Ghost in the soul cannot be without the created grace, and it cannot be said that the gift of the Holy Ghost alone without grace would make us the adopted children of God, or that this would be possible, as it would be false to suppose that the Divine Person might be sent into the soul and really and truly dwell there by external acceptance without effecting any interior change and renovation in the soul itself.

The created gift not separable from the uncreated.

2. The next question in connection with the relation of the soul endowed with grace and the Holy Ghost is in what special manner God can be in the soul except by His immensity, by which He is equally in all things. St. Thomas gives us the answer to this question: 'There is one common way in which God is in all things, by His essence, His power and His presence, as a cause is in the effects that partake of its goodness. But above this mode common to all, there is another special to rational creatures, in whom God is said to be as the thing known is in the person knowing, and as the thing or person loved is said to be in the person loving (*sicut cognitum in cognoscente et amatum in amante*). And as, by knowing and loving, a rational creature through its operation reaches or attains to God, according to this special manner God is said to be not only in the rational creature, but to dwell in him as in a temple. By this very gift of sanctifying

2. The special manner in which God can be in the soul besides by His *immensity* (St. Thomas's explanation).

grace the Holy Ghost possesses and dwells in man, and in this way the Holy Ghost is given and sent.' This knowledge and this love need not necessarily be present by any acts or actual exercise provided they be in the soul as a habit or permanent quality, because the Holy Ghost dwells even in baptized infants who are as yet incapable of any act of reason or will.

The love which is here mentioned should be mutual—that is, the love of friendship between God and man. Friendship in its very notion is a mutual love of benevolence. Therefore God is in the soul of the just, not only according to some effect or affection, but according to the special presence of the love and the person beloved, and communicating Himself to man that he may enjoy and take delight in that presence and in the fruits derived therefrom. From the fact that true friendship exists between God and man, this intimate union is real, in as far as this is possible, and not simply a union resting solely on affection. St. Thomas says that union in regard to love may be in a threefold way. In one sense union is the cause of love, and this he calls the union of similitude or likeness. In another sense union is essentially love itself, and this is according to adaptability or agreeableness of the affections. In a third sense union is the effect of love, and this is the real union that the person loving seeks to obtain with the person or thing loved.

Therefore this friendship between God and the just man is a new title which claims the intimate presence of God in the soul in such a way that, if God were not there by His essence, He would come

to the soul and abide in it on account of that friendship. As in the humanity of Christ and in the most Holy Sacrament of the Altar, if God were not present by His immensity, He would be by reason of the hypostatic union, and thus He is in these in a special and a real manner. Also it is said with truth that the Holy Ghost is in a just soul substantially, not that one physical being results from the union of the soul and the Holy Ghost, as in this physical respect the union is accidental, but because the Holy Ghost in substance would come to the soul even if He were not already there, so real is the meaning of this union. The pious and learned Suarez describes this union. He says: 'Because this union is of friendship, not as it were between equals, but with a due proportion (between the Creator and the creature), by virtue of it God remains in man as his Protector and Ruler, not only by reason of His general providence, but under the special title of friendship.'

Finally, as in this friendship account must always be taken of the Divine Majesty, and as by virtue of it the Holy Ghost remains in man as in a friend with whom He is intimately united, it must not be forgotten that He remains there always as the friend who is to be adored and honoured with the utmost reverence. He remains there as in a living temple which He Himself has prepared and adorned, that in that soul and by it He may be duly served, adored and loved.[1]

3. The Holy Ghost said to sanctify us by Himself and the communication of His substance.

3. From what has been already stated, we can furthermore truly say that the Holy Ghost by Himself, and by the communication of His substance,

[1] Suarez, 'De Trinitate,' apud Pesch, 'De Missione Personarum Divinarum.'

makes us holy. This has to be understood in the sense that the Holy Ghost first sanctifies efficiently (or as the efficient cause), by diffusing the charity of God in our hearts; and then, as it were, being Himself the term, or final cause, to which we are united by the bond of grace, of charity and of friendship, so that the indwelling of the Holy Ghost becomes the supreme and Divine accomplishment or completion of our sanctification. This is the reason why the Holy Ghost is called uncreated grace, because He, and therefore the whole Trinity, are conferred on or given in a special manner to the just: every supernatural gift is most properly called grace; and as this gift is uncreated, it may be appropriately called uncreated grace, according to the words of St. Augustine: 'The grace of God is the gift of God, but the greatest gift is the Holy Ghost Himself, and He is therefore called grace.'

4. The doctrine illustrated by two examples: (1) The Hypostatic Union in the Incarnation.

4. The above doctrine may be illustrated by two examples: (1) The first is the Hypostatic Union; by reason of this the Person of the Word is the special grace of the humanity of Christ, not as informing grace, but as assisting. After this manner the Holy Ghost Himself may be called an internal grace, even though He be uncreated and does not inhere to the soul as a habit or quality. We must, however, observe an inequality in the example; for the Word is united to the humanity substantially (since in Christ there is only one *Suppositum* or Person); and the Holy Ghost is united to the just only accidentally, but this does not prevent its being sufficient for internal grace in its own degree.

(2) The Beatific Vision in heaven.

(2) The other example that is given to illustrate this union is that of beatitude. In the same way as life

eternal is grace, and glory is consummated grace; not only the Beatific Vision, but also the light of glory is a certain internal grace, and in like manner the Divine essence itself, inasmuch as it is united to the intellect *per modum speciei intelligibilis*, can be called an increated and internal grace because it is a supernatural and uncreated gift, and in a certain intimate spiritual way it is joined or united to the intellect to manifest itself to it; and this union is accidental and not by inherence, but in a higher way that suffices for the purpose of interior grace. The same, with due proportion, is to be understood of the way in which the Holy Ghost and the whole Trinity dwell in us in that special manner by grace.

5. Two questions examined: (1) What is the formal cause of adopted sonship; (2) whether the Holy Ghost is the formal cause of our justification or adoption.

5. There are two other questions discussed in connection with this subject, namely—(1) what is the formal reason or cause of adopted Sonship; and (2) whether the Holy Ghost is the formal cause of our justification or adoption. I shall deal with these two points at the same time under the following explanation, which I hope will make clear the teaching commonly maintained, and reconcile any apparent differences between the Fathers of the Eastern and Western Churches in the terms and expressions used by them when treating on the subject as to the Holy Ghost being called the *Sanctifying Form.* The term *form* in its theological sense especially claims our attention. The word in its wider acceptation is that which determines a thing or makes it what it is, but as there are different ways of considering a thing as, *e.g.*, in its being, in its perfection, and in its determination or individuality, we can understand that the term *form* is not always used in the same sense.

7

There is the *form* informing or intrinsic to the subject which gives a thing its reality, and which determines and distinguishes its essence; in this sense the soul of man is the intrinsic form of the body; and in this sense grace is the form of the supernatural state, with the difference that the latter is only an accidental form, whilst the former is a substantial form composing with the matter the complete human being.

But every *form* is not intrinsically the *form* that goes to composing the nature or essence of a being. Philosophers, as well as theologians, speak of *efficient forms*, *assistant forms* and *exemplary forms*. Suppose a pure spirit producing by its action in another creature some perfection distinct from itself, that spirit is called the efficient cause of the perfection produced. It becomes an *assistant* cause if the perfection which it has produced demands the continuance of its presence and its influence. As to the *exemplary* cause, I know no better way of describing it than by using the words of the Angelic Doctor: 'It is necessary to distinguish a twofold exemplary cause, one which signifies the model according to which a thing is made, for which a resemblance suffices between the object and the model; by the other we have to understand not merely a model simply represented in a work of art, but a model which by participation gives being to that work. Thus, we say that the goodness of God is the exemplar of all good, the Divine wisdom the *form* of all wisdom, because these are at the same time the model and efficient principle of all goodness and of all wisdom.'

These notions of *form* being understood and

accepted, no one can hold that the Holy Spirit is the *form informing* or the intrinsic form or *formal cause* of our justification or adoption, for the Council of Trent distinctly teaches that the formal cause of our justification is sanctifying grace.[1] In the refutation of the errors of the Eutychians, the Fathers, and after them traditional theology, reject anything that could be supposed to signify that any intrinsic form belonging to the nature of the soul or any incomplete substance can be an emanation of God in the work of our sanctification, or, in other words, that God can come in any way into the composition of the sanctified soul. The union of the creature with the Holy Ghost cannot be a unity of substance, and the Holy Ghost cannot be exactly to just souls the same as the soul is to the body.

On the other hand, we acknowledge that the Spirit of God, or the Holy Spirit, is not only the *efficient* cause or form, but also the *assistant* and *exemplary* form of our justification, and of our adoption as sons of God. The *efficient* cause or form, because it is He who effects justification by means of His grace. The *assistant* cause or form, for He continues in the souls of the just, to direct, to enlighten, and to move them—in a word, to put into action the supernatural power which He has given them. The *exemplary* cause or form, because grace, the created form of His sons, is a participation of His nature, and the charity which He diffuses in their hearts resembles in a special manner His own personality, being, as He is, the love of the Father and the Son. In all this we must bear in mind that an appropriation suffices, and it is the

[1] Conc. Trid., Sess. VI., Chap. vii.

only thing proved and ascertained in attributing this work and indwelling to the Holy Spirit. There is nothing in them which belongs exclusively to the Holy Spirit, because that nature of which grace is a participation is common to the Three Persons, as it is essentially infinite love..

6. The presence or indwelling of God in the soul as taught and illustrated by St. John of the Cross.

6. I may here give one or two extracts from the works of that eminent master of the spiritual life, St. John of the Cross, which may serve to throw more light on the subject under consideration in this and the foregoing chapter: 'In order, then, to understand what this union is, we must remember that in every soul, even that of the greatest sinner in the world, God dwells and is substantially present. This union or presence of God in the order of nature exists between Him and all His creatures. By this He preserves them in being, and if He withdraws it they immediately perish and cease to be. And so, when I speak of the union of the soul with God, I do not mean this substantial presence which is in every creature, but that union and transformation of the soul in God by love which is only then accomplished when there subsists the likeness which love begets. For this reason shall this union be called the union of likeness, as the other is essential or substantial union' (in the sense that the creature would cease to exist were that union or presence withdrawn); 'the latter one is natural, the other is supernatural, which takes effect when two wills, the will of God and the will of the soul, are conformed together, neither desiring aught repugnant to the other. Thus the soul, when it shall have driven away from itself all that is contrary to the Divine will, becomes transformed in God by love. . . .

Though it be true, as I have said, that God is always in every soul, bestowing upon it and preserving to it, by His presence, its natural being, yet for all this He does not always communicate the supernatural life. For this is given only by love and grace, to which all souls do not attain; and those souls which do, do not in the same degree, for some arise to higher degrees of love than others. That soul, therefore, has greater communion with God which is most advanced in love—that is, whose will is most conformable to the will of God. And that soul which has reached perfect conformity and resemblance is perfectly united and supernaturally transformed in God. . . . In order that we may have a clearer notion of the one and the other, let us consider the following illustration: The sun, with its rays, strikes a window; but if that window be stained and unclean, the sun cannot shine through it nor transform it perfectly into itself, as it would have done had it been clean and unsullied. This depends not on the sun, but on the window, so that if the latter were perfectly clean the rays of the sun would so shine through it, and so transform it, as to make it seem identical with the rays and to give forth the light thereof, though in truth the window, while it appears one with the rays of the sun, preserves still its own separate substance. In this case we might say that the window is a ray or light by participation. Thus the soul resembles the window; the Divine light of the presence of God in the order of nature perpetually strikes upon it, or, rather, dwells within it. The soul, then, by resigning itself, in removing from itself every spot and stain of the creature, which is to keep the will per-

fectly united to the will of God—for to love Him is to labour to detach ourselves from and to divest ourselves of everything which is not God for God's sake — becomes immediately enlightened by and transformed in God; because He communicates His own supernatural Being in such a way that the soul seems to be God Himself, and to possess the things of God. Such a union is then wrought when God bestows upon the soul that supreme grace which makes the things of God and the soul one by the transformation which renders the one a partaker of the other. The soul seems to be God rather than itself, and, indeed, is God by participation, though in reality preserving its own natural substance as distinct from God, as it did before, although transformed in Him, as the window preserves its own substance distinct from that of the rays of the sun shining through it and making it light.'[1]

7. The privileges of the children of God as to the Divine grace and indwelling in the New Testament contrasted with those of the Saints under the Old Dispensation.

7. There remains one more question to be examined, namely, as to the special excellence of the manner in which the children of God are endowed with the Holy Spirit under the New Law, in contrast to those who lived under the Old Dispensation.

The learned Petavius, according to his reading of the Fathers, came to the conclusion that the Saints of the Old Testament were not the adopted sons of God. This opinion cannot be admitted, because adoption and justification are inseparably united; and because the just of the Old Testament had sanctifying grace and were the friends of God, they had all that was required for the indwelling of

[1] 'Works of St. John of the Cross,' vol. i., pp. 66, 68 *et seq.*

the Holy Ghost. Nevertheless, under a threefold aspect the indwelling belongs to the New Testament rather than the Old.

(1) The Old Testament, understanding by it the Mosaic Law, was prefigurative of grace, and did not confer it. All grace that was granted in the Old Law was bestowed through the foreseen merits of Christ. Inasmuch, therefore, as sanctifying grace, even in the Old Testament, was the effect of the death of Christ, in that sense all sanctification appertains to the New Testament; and because sanctification is the indwelling, this also is the prerogative of the New Law, not of the Sinaitic or Old Dispensation.

(2) In the Old Testament grace was not given in such fulness as in the New. In particular, Sacramental grace was then wanting, by which there is a new mission and indwelling in the souls of Christians, especially by Baptism, Confirmation, and Holy Order. In the words of St. Cyril of Jerusalem: 'Formerly—namely, in the case of the Fathers (Patriarchs)—grace was imparted, but now it superabounds. Then, indeed (in the Old Testament), they received the participation of the Holy Ghost; now, however (*i.e.*, on the Day of Pentecost), they were entirely and fully baptized.' And the same Saint admonishes catechumens to prepare themselves diligently for the reception of the Sacraments, because they would receive in them the Holy Ghost Himself.

(3) Never before the Day of Pentecost was the Holy Ghost sent with such surroundings and equipment of external signs and wonderful miracles. St. Augustine says: 'How are we to understand

the words of the Evangelist: *The Spirit was not yet given, because Jesus was not yet glorified*, except in so far as that certain giving and mission of the Holy Spirit was to take place after the glorification of Christ? Not that a mission was not before, but not such a mission. . . . Never do we read of men speaking unknown tongues by virtue of the Holy Ghost coming to them as it then happened, when it behoved His advent to be demonstrated in order to show that the whole earth, and all the nations of the earth speaking various tongues, would believe in Christ through the gift of the Holy Ghost.'[1]

8. Cardinal Manning's references to those privileges which Christians enjoy under the present dispensation, which he calls the Dispensation of the Holy Ghost.

8. This line of thought and doctrine is well described by Cardinal Manning in his clear and elegant language: 'Now we live under the dispensation of the Holy Ghost. We are at this time committed to the care and guidance of the Third Person of the Blessed Trinity, so that the dispensation under which we are is the dispensation of the Spirit of God, the Sanctifier. . . . Not only every grace that was ever given to man before, all the graces that were ever granted under the Law to the Saints and to the penitents of Israel; not only all those are still given in fulness now to the members of the Church, but there are superadded other graces which were never before given. In Israel there were no proper Sacraments. There were shadows of Sacraments, but the Substance was not come. . . . Now, here we must observe that, over and above all the graces that have ever been given by the Holy Spirit of God before the Day of Pente-

[1] See 'Prælectiones Dogmaticæ'; Pesch, S.J., 'De Missione Personarum.'

cost, we have received the special grace of a new dispensation. We, who are born again, and are members of the mystical Body of Christ, are under a dispensation of the Holy Ghost, so full and of such manifold grace that there is no state of man which is not embraced by it, and in which there is not given an abundance of grace exceeding all measure that we can conceive, and meted out according to the necessities of each individual soul. Our Lord intended this when He said: *I am come that they may have life, and that they may have it more abundantly.*[1] Upon all this spiritual grace comes the sonship which we have received. We are made sons of God by adoption. The glory of the sons of God is already upon us.'

The same author continues in words that may appropriately conclude this chapter: 'My purpose has been to draw out this truth in order to show that the state of grace in which we are by the indwelling of the Holy Ghost in our hearts, and by the exuberant assistance of grace in every state of the Christian life, lifts and elevates us to a supernatural order, higher than all the world has ever known from the beginning. This elevation of man was specially reserved to these last times—that is, until the Incarnation of the Son of God. The state of a Christian child transcends in supernatural grace and dignity all that God has ever before bestowed upon His creatures.'[2]

[1] St. John x. 10.

[2] 'Internal Mission of the Holy Ghost,' chap. i., pp. 13, 14, 18, 20.

CHAPTER IX

GRACE THE SUPERNATURAL LIFE OF THE SOUL

As I have written a treatise on the subject of grace and its various divisions in a former work,[1] I shall confine myself in the present chiefly to habitual or sanctifying grace, inasmuch as it is the supernatural life of the soul, and to some important questions that arise out of this line of consideration.

1. Sanctifying grace the supernatural life of the soul proved and explained.

1. Sanctifying grace is the supernatural life of the soul here on earth. It is that gift of God freely bestowed upon us through the merits of Jesus Christ for our sanctification and salvation. It is a gift which intrinsically inheres in the soul as a habit. It formally sanctifies a man, makes him pleasing to God, the adopted son of God and heir to the kingdom of heaven. It is the principle or source of salutary virtues and of salutary works which enable the soul to tend to God and to become united to Him as the Author of its being and the end of its existence.

According to the expressions of Sacred Scripture, that which rescues the soul from the death of sin, and which makes a man just and holy before God, is no other than sanctifying or habitual grace. *I am come*, says our Saviour, *that they may have life, and*

[1] 'The Sacraments Explained.'

may have it more abundantly.[1] It is in this sense St. Paul writes in his Epistle to the Romans: *As by the disobedience of one man many were made sinners, so by the obedience of one many shall be made just.*[2] St. John in his first Epistle speaks of our being restored from death to life by the love of the brethren.[3] And St. Peter expresses this life-giving when he says: *Blessed be the God and Father of our Lord Jesus Christ, Who according to His great mercy hath regenerated us unto a lively hope by the resurrection of Christ from the dead.*[4] These texts clearly refer to the gifts of the supernatural life effected in the soul by means of sanctifying grace. This restoration from death to life is conveyed by the authoritative teaching of the Council of Trent when it declares that original sin is the death of the soul,[5] and when it furthermore declares[6] that this sin is destroyed in a man when he is baptized and regenerated by the grace of our Lord Jesus Christ.

From amongst the Fathers, if we refer to the testimonies of St. Augustine and St. Thomas, we shall find the former explaining how all men are justified from original sin and from every personal sin through Jesus Christ, and that this favour is obtained and effected entirely by the regenerating grace of the Spirit. St. Thomas makes use of a similitude to convey his meaning when he says that as the soul is the life of the body, so God is the life of the soul, but with this difference, that the soul as the life of the body is its formal or intrinsic cause, and that God is the life of the soul as its efficient

[1] St. John x. 10. [2] Rom. v. 19. [3] 1 St. John iii. 14.
[4] 1 St. Pet. i. 3. [5] Sess. V., Can. 2. [6] Sess. V., Can. 5.

cause by the gift which He imparts to the soul, or, in other words, by sanctifying grace.

The reason assigned for this may be given here in a general way. The supernatural life of the soul consists in the power of eliciting or performing supernatural acts and acts meritorious of eternal life. This power comes from sanctifying grace, without which man can do nothing towards his salvation, according to the words of St. Paul: *Not that we are sufficient to think anything of ourselves as of ourselves, but our sufficiency comes from God.*[1] It is evident that nature alone has not vital power sufficient to produce supernatural acts, or acts that are called salutary and meritorious. This defect of nature has to be remedied, and the power to do such acts can be supplied only by God's grace, which may on this account also rightly be called the supernatural life of the soul, as it enables us to live by such acts. It is grace, as I have said, that rescues us from a state of sin which is the death of the soul, and restores us to the life of the adopted sons of God. This idea is brought out and described by Cardinal Wiseman in the following words: 'With the knowledge of grace which Christianity first revealed came the knowledge that the soul has a life by that gift, the loss of which involves spiritual death. And grace is forfeited by deadly sin. This is a language familiar to a Catholic child, taught in every Catechism; hence, to the eye of faith, a soul in such guilt is as truly dead as is a corpse to that of the body; and the contemplation of it, moving amidst the occupations and affections of life, presents as hideous a spectacle as would a

[1] 2 Cor. iii. 5.

body with unmoving features, sunless eyes, blanched lips, and icy limbs, gliding silent through the merry dance. There is a reality attached to this thought of spiritual death in a Catholic mind, which shows itself in many ways. For example, a mother like St. Monica does not express "her regret that her dear son should be so wild, but hopes he will become steadier," as many a modern parent would speak of the vices of a son, and think she had paid a tribute to virtue; but she weeps bitter tears and follows him from land to land, and fasts and prays, and pines in grief—and why? Her son expresses it to the life: *Me multos annos fleverat ut oculis suis viverem.* She believed, nay, she knew, him to be spiritually dead; and she wept over him as a widow does over her dead only child.'[1]

2. The grace that restores the life of the soul has many designations or names. It is called *habitual* because it abides in the soul as a habit or quality, and in order to distinguish it from actual grace, which is only a passing enlightening of the mind or movement of the will. It is called *sanctifying* grace because by it the soul is made holy, and *justifying* grace because by it the soul is made just before God. It is furthermore called *created* grace, because it is a finite perfection distinct, not only from the soul itself, but also from God Who produces it, and in contradistinction to the uncreated grace which is the Holy Spirit Himself abiding in the soul, or the grace of union in Christ. I may remark here that theologians of the Middle Ages confined the word 'grace' to habitual or sanctifying grace, or

2. The various names of grace given and defined.

[1] Essay on the Miracles of the New Testament, p. 217 of volume i. of 'Essays.'

to the grace which makes us holy (*gratia gratum faciens*), names which they commonly used to express the same grace and the same kind of grace. In order to designate actual graces, they used the words the Divine aid (*adjutorium divinum*), the help of God moving, enlightening and inspiring (*adjutorium Dei moventis, illuminantis et inspirantis*), special help (*auxilium speciale*), or other equivalent terms. It may be useful to observe this when consulting or explaining the texts of their writings on grace.

3. Sanctifying grace a physical and permanent gift.

3. That sanctifying grace exists in the sense above defined, namely, as a permanent gift of God by which man is made a partaker of a superior nature, the Sacred Scriptures clearly testify, for they teach (1) that we are regenerated by justification,[1] and generation means communication of nature, and therefore we are said to be partakers of the Divine nature. (2) We are called or said to be new creatures in Jesus Christ.[2] (3) We are called and are the Sons of God because the seed of God remains in us.[3] (4) We are said to be impressed with the seal of the Holy Spirit.[4] These and suchlike expressions cannot be explained in any way by only transient acts, but they signify some permanent principle implanted in us. In Baptism infants are justified, and this cannot be by the infusion of acts, but by the infusion of something permanent which does not consist in operation. According to the Council of Trent, man receives infused grace which

[1] St. John iii. 5; 1 St. Pet. i. 3; Tit. iii. 5; 2 St. Pet. i. 4.
[2] Gal. vi. 15; Eph. ii. 10. [3] 1 St. John iii. 1, 9.
[4] Eph. i. 13, iv. 30.

inheres to his soul.[1] Of this definition Pallavicini, the historian of the Council of Trent, narrates: 'to some who were asking that it might be more expressly declared that justification was effected by an infused habit, the Fathers of the Council answered that this was sufficiently explained by the word *inhere* (*inhæret*), which word signifies stability and applies to habits rather than acts.' On this subject the Catechism of the Council of Trent says: 'But grace, which, as the Council of Trent has decreed, should be believed by all under pain of anathema, is not only that whereby sins are remitted, but is also a Divine quality inherent in the soul, and, as it were, a certain splendour and light that effaces all the stains of our souls, and renders the souls themselves brighter and more beautiful. This is clearly inferred from the Sacred Scriptures when they say that grace is poured forth,[2] and also when they usually call it the pledge of the Holy Ghost.'[3]

Theologians are not agreed as to what censure the opinion deserves which denies that sanctifying grace is a permanent thing. Suarez, Bellarmine, and others, think this opinion heretical, because they consider the opposite opinion to be defined as of faith by the Council of Trent, whilst others do not think the definition of the Council in this to be of faith, because the Council does not distinctly signify a permanent thing; but all teach that the contrary opinion is temerarious and deserving of censure. To this we may add the forty-second proposition of Baius, condemned by the Church: 'The justice by

[1] Conc. Trid., Sess. VI., Chap. vii. and Can. 11.

[2] Tit. iii. 6.

[3] Eph. i. 14; 2 Cor. i. 22, v. 5. Catechism of Council of Trent, Part II., Chap. ii., Question 49.

which the impious man is justified by faith consists formally in obedience to the Commandments, and not in any grace infused into the soul by which a man is adopted as a child of God and renovated in the interior man and made a partaker of the Divine nature, as, if first renovated by the Holy Spirit, he becomes then able to live well and to keep the Commandments.'

4. Summary of the errors of Protestantism regarding the dogma of justification.

4. Cardinal Bellarmine, in his learned work on Controversies, after enumerating the many and often contradictory errors of Protestantism regarding the dogma of justification, or, what amounts to the same thing, our adoption as sons of God, gives a kind of summary to the following extent and purpose. All the controversy bearing on this subject can be reduced to this simple question: Is there in us a formal cause of justification, which is to be regarded as an intrinsic principle in the soul, and which renders it pure and holy before God? If the answer be in the affirmative, as in reality it must be, then all the pretentious and incoherent systems imagined by heretics crumble and fall to the ground. For, if the formal cause of our justification is a justice inherent to the soul, then it is not the justice of God lodged in us, as Osiander maintained; it is not the justice of God imputed to us, as Illyricus and some others have taught; it is not only the remission of sins without any interior renovation, as Calvin held. And, again, if inherent justice is the formal cause of our justification, we need not have recourse to the justice of Christ to complete a justification otherwise imperfect, still less to faith, which may be regarded as the hand by which we draw our justice from God. In effect all these

errors, and others like them, agree in denying inherent justice, and reject any interior renovation having for its principle and its cause a created gift, which has the soul for its subject and which transforms it into the image of God.[1]

We have already in this chapter proved against these various heresies that the grace which makes us the adopted children of God, as well as just and holy before Him, is a reality in the soul, a created reality, an intrinsic and not an exterior form of spiritual renovation. We have now to show against certain particular views of some Catholic authors that this same form of spiritual renovation is distinct from the soul and from its operations; furthermore, that it is a created gift, distinct from the Holy Ghost, as being the formal cause of our justification; and also distinct from the infused virtue of charity.

5. It is admitted by all that before the Council of Trent the real distinction between the soul and grace was not defined of faith (*de fide*). The Council has not defined the doctrine contained in this proposition in any clear terms; nor can the doctrine be deduced with certainty from any of its definitions concerning grace. The Council, it is true, teaches that grace is not merely an external favour of God, but something which God infuses into us, which inheres to the soul, changing us intrinsically, and making us just and the friends of God. All these things might be true, although grace were only a mode or a way of being of the soul effected in it by God without any accidental form, which would be really distinguished or dis-

5. The gift of grace really distinct from the soul.

[1] See Bellarmine, 'De Justific.,' I., ii., C. 2.

tinct from the soul itself. For these reasons some theologians do not admit a real distinction between the soul and the grace which sanctifies it. The proposition, however, asserting this real distinction is to be held as certain, according to Suarez, who does not assert that it is of faith, as metaphysical subtilities do not directly appertain to faith, but that the definitions of the Church should always be understood according to the signification which the words receive by the common usage of the doctors of the Church. And, he adds, none of them by the word 'grace' understood a mode identified with the soul, but some really distinct form.

Cardinal Mazzella, who quotes Suarez, gives very clear proofs of this real distinction. According to this eminent authority on grace, that which has an intrinsic, real and positive effect, surpassing every exigency of the soul, cannot really be identified with it. But sanctifying grace has an effect of this kind, as it makes us truly and intrinsically partakers of the Divine nature, pleasing to God and the adopted sons of God, all which belong to the Divine order, and surpass the exigency of any created substance. Therefore this grace is really distinct from the soul. Quoting Suarez, he gives us an illustration of the argument: 'It is as if someone would say that God could cause darkness to disappear from the air without light by a change of the air, according to some mode identical with itself, which can neither be expressed by words, nor explained, nor conceived in the mind.' In like manner it cannot be understood how the soul could be in its substance changed supernaturally and be made partaker of the Divine nature without an addition of some form really dis-

tinct from itself, or how this could be only by some mode really identified with itself.

Sanctifying grace gives us a new being or kind of existence, and, as it were, a new nature, for by it we are made partakers of the Divine nature and sons of God, and are in a certain sense deified. The new nature is a new remote principle of operation which demands new faculties, by which it can proximately or immediately exercise these operations. The new being which we acquire by sanctifying grace is supernatural, and is therefore the remote principle of supernatural actions; and if this were to consist in some mode identical with the soul itself, or with the substance of the soul, the soul would have the power of producing supernatural acts, and the mode would be the only condition required for the exercise of such power, which supposition is repugnant or impossible.

For the better understanding of this gift as distinct from the soul, and of its nature, I may note here that we can only suppose that such a gift is either a substance or an accident. But sanctifying grace is not a substance; it is not an uncreated substance, because then a man would be formally justified by the justice by which God is just, which is contrary to the definition of the Council of Trent; it is not a created substance, because a created supernatural substance is impossible. St. Thomas says: 'Every substance either is the nature of the thing itself or part of that nature, according to which matter or form is called a substance; and as grace is above human nature, it cannot be either a substance or a substantial form, but it is an accidental form of the soul. That which is substantially in

God accidentally belongs to the soul which participates of the Divine goodness.'

Besides, the essence of an accident is that it be capable of inhering in another as in a subject, and, according to the definition of the Council of Trent, grace and charity inhere in the souls of the just.[1]

6. Extract from Moehler's 'Symbolism' on Justification.

6. Referring to justification as the effect of grace, as following from the doctrine laid down in this chapter, I may be allowed to give the description of it as stated by Moehler in his work entitled 'Symbolism.' 'The Council of Trent,' he says, 'describes justification to be an exaltation from the state of sinfulness to that of grace and of adoption of the children of God; that is to say, an annihilation of the union of the will with the sinful Adam (a removal of original sin and of every other sin committed before justification), and the contraction of a fellowship with Christ, the Holy and the Just One—a state which is in a negative sense that of a remission of sin, and in a positive sense that of sanctification. . . . In other words, justification is considered to be sanctification and forgiveness of sins, as the latter is involved in the former and the former in the latter.'[2]

7. The Protestant theory of justification contrasted with the Catholic doctrine.

7. We have also in the above doctrine a refutation of the various errors of Protestantism regarding this subject, as represented by a modern writer in a work entitled 'Systematic Theology,' from which the following is an extract: 'Romanists confound or unite justification and sanctification. They define justification as the remission of sin and the infusion of new habits of grace. By remission of sin they

[1] See Mazzella, 'De Gratia Habituali,' Disp. V., p. 664 *et seq.*
[2] 'Symbolism,' p. 188.

mean not simply pardon, but the removal of everything of the nature of sin from the soul. Justification, therefore, with them is purely subjective, consisting in the destruction of sin and the infusion of holiness. In opposition to this doctrine, the Reformers maintained that by justification the Scriptures mean something different from sanctification. . . . Justification differs from sanctification—(1) in that the former is a transient act, the latter a progressive work; (2) justification is a forensic act, God acting as Judge, declaring justice satisfied so far as the believing sinner is concerned, whereas sanctification is an effect due to the Divine efficiency; (3) justification changes, or declares to be changed, the relation of the sinner to the justice of God—sanctification involves a change of character; (4) the former, therefore, is objective, the latter subjective; (5) the former is founded on what Christ has done for us, the latter is the effect of what He does in us; (6) justification is complete, and the same in all, while sanctification is progressive, and is more complete in some than in others.'[1]

To this extract we may oppose the following from Moehler: 'An essential difference will ever be found between the two systems, Catholic and Protestant, including under the latter the Calvinistic view. For since a mere weakening, not an extirpation, of original sin is admitted, no essential *moral* difference, but a mere *gradual* one, can then be maintained between the old and the new man; but this is as much opposed to the doctrine of the Catholic Church as it is to the dignity of Christianity, to the notion of a new principle of life communicated by it,

[1] Hodge, 'Systematic Theology,' vol. iii., p. 118.

which in consequence supersedes the old one, and to the most explicit declaration of Scripture. If the influence of Christ over man were merely confined to this, that the latter was a somewhat morally better, not quite a morally different man from the heathen, then it were impossible in a strict sense to speak of sanctification, for both the heathen and the Christian would, in their inward life, be like, and differ only in their degree of discipline. The Catholic Church above all things insists on a radical internal change.'[1]

[1] 'Symbolism,' p. 198.

CHAPTER X

GRACE A CREATED GIFT, DISTINCT FROM THE HOLY GHOST AND FROM THE INFUSED VIRTUE OF CHARITY

IT is certain, from what I have already written, that the gift of grace is distinct from the Holy Ghost, the uncreated gift of God, but some further explanation may be needed as to the sense in which sanctifying grace is said to be a created gift or to consist in something created.

1. A created gift understood in a twofold sense:

1. A created gift may be taken in a twofold sense: (1) As something produced out of nothing, or drawn forth from the obediential power of the soul as other material forms and accidents are brought forth out of the power of the subject in which they inhere; (2) as something finite and produced in any way whatever and in contradistinction to the infinite and uncreated Being of God.

(1) Grace not a production out of nothing.

(1) As to the first sense, according to St. Thomas and the common opinion of theologians, grace is not produced out of nothing. The Angelic Doctor assigns the reason for this by explaining that grace is not a subsisting form or a substance by itself, which is properly the term of creation, but that it is a form inhering as an accident in another —namely, inhering in and informing the soul—

therefore it is a form depending on a subject for its existence and for its coming into existence (*in esse et in fieri*). All forms and accidents that inhere in and depend on a subject for their preservation are equally dependent upon that other for their coming into existence, and the same must be said of grace.

Creation, defined as the production of a thing from nothing, applies only to substances and complete substances, which suppose nothing pre-existing on which their existence depends; and as all accidents presuppose a subject on which they depend, creation does not apply to them in its strict sense, but they are said to be concreated. Non-subsisting things, like accidents, do not tell us that which a thing is, but that by which a thing is qualified—as, for example, whiteness does not tell us what the wall or other thing is, but only that it is white.

Although supernatural gifts can only be produced by God, and that without the aid of any *concursus* or co-action on the part of the natural power of the creature, they cannot be said, properly speaking, to be created, because they are produced dependently on the subject to which they inhere, according to its obediential power. This production does not cause any being absolutely to exist, but causes that which is already to be made better. Grace does not effect the soul, but makes it holy and pleasing to God, and it therefore supposes that to be which it makes holy.

(2) Grace educed from the *obediential* power of the soul.

(2) These gifts may, however, be said to be created in a twofold sense: physically, inasmuch as all things, except God, are said to be created; morally, inasmuch as they do not presuppose any merit on our part, but are first granted out of the pure benignity and liberality of God. The expres-

sion that grace is brought forth from the obediential power of the soul supposes the capacity in the soul of being raised by God to the supernatural state of knowing and loving Him—a capacity which is not admitted in irrational creatures, and could not be admitted in them without changing their very nature. The supernatural, as we have already explained, is that which surpasses all created power; that is, no natural power can with the ordinary *concursus* or premotion of the Supreme Being, due to it for its natural actions, have any positive proportion to the supernatural gifts. But, on the other hand, in order to possess them, there is required in the creature a capacity of receiving such gifts by a Divine influx that is not due to it, and that it has no right to. This capacity of receiving, by the undue influx of God, perfections which essentially surpass the natural power of the creature is called the *obediential* power, because it is that power by which the creature subjects itself to no created agent, but only to God as the Supreme Lord, and obeys Him in fulfilling functions that exceed all the native power of the natural agent. This capacity, as I have said, only belongs to a rational being, and it is so great that it may be said that such a being, by reason of this obediential power, can receive all truth and goodness which can be communicated in a finite manner.

2. Grace distinct from the Holy Ghost, the uncreated Gift.

2. It follows that, as this gift is finite and produced in the soul by God, it is really distinct from the uncreated Gift, the Spirit of God. In the eighth chapter of this work it has been shown that sanctifying grace is the formal cause of our adopted sonship, and that the Holy Ghost is not the formal

cause of justification or adoption. In addition to what has been written in that chapter, it may be well to refer to the direct teaching of the Council of Trent, from which the real distinction between created grace and the Holy Ghost may be better understood.

The Council of Trent (Sess. VI., chap. vii.) teaches that 'the efficient cause of our justification is the merciful God, Who gratuitously cleanses and sanctifies, signing and anointing us by the Holy Spirit of Promise, which is the pledge of our inheritance. . . . Finally, the one only formal cause (of our justification) is the justice of God, not that by which He is just Himself, but that by which He makes us just—that gift given by Him by which we are renewed in the spirit of our mind; and we are not only reputed just, but are truly called and are just, receiving justice into us, each one according to the measure which the Holy Spirit imparts to each, according as He wills, and according to the disposition and co-operation of each.' From this doctrine we may conclude:

(1) The formal cause of our justification is the justice of God, not that by which He is just, but that by which He makes us just. Now, if the Holy Ghost were the formal cause of our justification, that would be the justice by which God Himself is just, seeing that the Holy Ghost is the same as the Divine Justice.

(2) The justice by which we are formally made just is given us by God, and imparted by the Holy Ghost; but the gift imparted by the Holy Ghost is really distinguished from the Holy Ghost.

(3) It is said justice is received by us according

to the measure which the Holy Ghost imparts to each, and in another place the Council (Can. 24) teaches that our justice may be increased; but the Holy Ghost is always the same, and cannot be given according to measure, and He cannot be said to increase. Therefore, there must be in us a gift distinct from the Holy Ghost, given according to measure and capable of increase, by which we are made just and holy before God, and this gift is sanctifying grace.

The Council of Trent (Sess. VI., chap. vii.) furthermore teaches, 'that as no one can be just except him to whom the merits of the Passion of our Lord Jesus Christ are communicated; this takes place in the justification of the impious when, by the merits of the most holy Passion, the charity of God is diffused by the Holy Ghost in the hearts of those who are justified and inheres to them; whence in this justification a man receives with the remission of sins through Jesus Christ all those things infused together, faith, hope, and charity.' By charity is here to be understood sanctifying grace, and what is said of charity must be understood as equally applied to sanctifying grace. Now, the Council (Can. 11) says anathema to him who asserts that men can be justified, even though grace and charity be excluded, which are diffused into their hearts by the Holy Ghost and inhere to them. By the grace and charity that are diffused into their hearts and inhere to them is signified the formal cause of justification, and that charity and that grace are really distinct from the Holy Ghost. Charity is said to be diffused, but the Holy Ghost cannot be said to be diffused by Himself, but only

by reason of His gifts which He diffuses into our hearts. The Holy Ghost is distinguished from the charity which is diffused, as a cause is distinguished from its effects. It is said *by the Holy Ghost Who is given to us*, as if one should say, Light is diffused through the house by the lamp which is burning for us, or, odour is diffused by the balsam with which we are anointed. No one would say that the light and the lamp are the same thing, nor the odour and the balsam, but that one is the cause of the other.

To these arguments, founded on the teaching of the Council of Trent, may be added the following theological reason: If the Person of the Holy Ghost were the formal cause of our sanctification, He could not be said to be this by the nature which He has in common with the Father and the Son, because in such a supposition God would justify us *by the justice by which He is just*. Therefore it would be necessary to hold that the Holy Ghost would be the formal cause, as He is a Person distinct from the Father and the Son. This cannot be held. For the function of a person by reason of the personality is to sustain a nature or to have a nature of its own. Thus, in the Incarnation the Divine Person sustains human nature and takes it as His own, and no one can say that the Holy Ghost sustains the souls of the just in the same way that the Word sustains the human nature which He assumed in the Incarnation.

3. Grace distinct from the infused virtue of charity.

3. The Catholic doctrine is that in the justification of a man the three virtues of faith, hope and charity are infused into the soul at the same instant. But the question arises as to whether sanctifying grace

is really distinct from these virtues or whether it is the same as the virtue of charity. As to faith and hope, there can be no doubt or question, since these virtues can remain in a sinner. But as to its being the same as charity, there are two opinions, and either one or the other may be held and defended without incurring any note of censure.

Scotus and the Scotists, Bellarmine, Lessius, and some others, deny a real distinction between sanctifying grace and the virtue of charity, and assert only a formal distinction, or at most a virtual distinction. Whether there is such a thing as a formal distinction, which is neither virtual nor real, I need not now discuss. I am inclined to think there is not, as it is so difficult to understand what is meant by such a distinction. These theologians with all others admit a virtual distinction, or a distinction of reason between grace and charity, but they deny a real distinction.

St. Thomas and the Thomists, Suarez and others, state that there is a real distinction between grace and charity. Whilst admitting the possibility of the opinion denying the real distinction, the opinion of St. Thomas affirming this real distinction seems to be the more probable. It is better founded on authority, more conformable to Scripture and to the notion which we have formed of sanctifying grace and of the whole order of supernatural perfections. The arguments in favour of the real distinction between grace and charity may be briefly summarized :

(1) The Council of Vienne teaches that in justification informing grace and the virtues are infused, and the Council of Trent teaches that justification is effected by the voluntary reception of grace and

gifts (Sess. VI., chap. vii.). It is, therefore, more in accordance with the mode of speaking adopted by the Church if we say that grace is distinguished from the virtues.

(2) The Scripture appears to speak of grace and of charity as distinct gifts: *The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all.*[1] *Peace be to the brethren, and charity with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in incorruption.*[2] *The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us.*[3] St. Thomas argues from this last text: 'Therefore the giving of the Holy Ghost precedes charity, as a cause precedes the effect; but the Holy Ghost is given according to some gift of His; therefore, some gift is in us which precedes charity, and this does not seem to be any other but grace; therefore, grace is distinct from charity.' St. Thomas speaks of priority of nature, not of time, as does St. Augustine, when he says explicitly grace goes before charity (*gratia prævenit caritatem*).

(3) Theologians develop the argument from reason with a connected explanation in the following manner: Nature is before the habits or qualities perfecting nature; the principle by which a person is constituted in existence is before that by which he is proximately disposed to act. Charity is an operative faculty or habit which disposes a man to love God supernaturally; therefore it supposes a higher nature in him which is given by sanctifying grace. We must bear in mind that the names,

[1] 2 Cor. xiii. 13. [2] Eph. vi. 23, 24. [3] Rom. v. 5.

habits and nature, are here only applied by analogy to the supernatural order—that is, by analogy from the natural order. Grace which gives the higher nature is an accident perfecting the natural essence of the soul and the supernatural habits or virtues are other accidents which give, not only the facility, but the power, of acting supernaturally. These operative accidents may be in a subject in which grace is wanting, as exemplified in faith and hope, which are not in sanctifying grace as in a subject, but in the natural power of the soul. The argument is therefore not to be understood as if it asserted that which is true in physical nature, namely, that the supernatural habits prerequire grace no less than the natural habits require nature. The force of the argument is rather moral, namely, that it is not becoming the Divine wisdom to infuse supernatural operative accidents before first giving a man, so to speak, a supernatural nature. A man must first be a friend of God before he can act as a friend of God. Hence it appears more reasonable to say that God first (by priority of nature, as both take place in time simultaneously) infuses grace, and then adds the supernatural operative habits or virtues. For this reason, and on account of the great authority of theologians by which the opinion is sustained, we have to conclude that grace is really distinguished from charity; and consequently the subject of grace, or that in which it inheres, is not the will, but the essence, of the soul. In the words of the Catechism of the Council of Trent, we may conclude: Grace is in the soul 'as a certain splendour and light that effaces all the stains of our souls, and renders the souls themselves brighter

and more beautiful. . . . To this is added a most noble train of virtues, which are divinely infused into the soul with grace.'[1]

To these arguments may be added the explanation of Suarez on the same question: 'By the name of sanctifying grace we understand a certain form, accidental in itself, because it is infused into the soul and inheres in it; but in relation to the other infused virtues it may be regarded as of a substantial form, because it is not bestowed as the proximate principle of any determined operation, but gives to the soul a certain Divine status or being. Hence, by this form the soul partakes of the Divine nature, not as to its intellect or will, or other attribute that may be called an operation or the proximate principle of operation, but as to its essence and nature above every substantial nature created or creatable. As the Divine nature, as we apprehend it, is the root of the Divine intellect and will, so this form may be said to be the root of the infused virtues, even charity. It is, therefore, by this form that the soul is first made, as it were, Divine; and, consequently, by virtue of it sin is expelled, and by reason of it Divine operations are elicited, even that of the Beatific Vision to be obtained hereafter.'

4. The Schema on Grace prepared to be submitted to the Vatican Council.

4. The Schema on Grace prepared to be submitted to the Council of the Vatican, although not authorized by any authentic judgment, as it had not yet been submitted for the final definition of the Council, deserves serious consideration

[1] 'Cat. Conc. Trid.,' Part II., Chap. ii., Ques. 49, 50. See Pesch, 'Prælectiones Dogmaticæ de Natura Gratiæ Habitualis,' Prop. 26.

as containing an exposition of the doctrine of grace to be submitted to the Vatican Council, with a view of obtaining a definition on its subject-matter. There are three Canons which embrace a dogmatic exposition on the grace of the Redeemer.

(1) 'If anyone shall say that Christ our Redeemer has not restored the order of supernatural grace, let him be anathema.'

(2) 'If anyone shall say that justification is nothing else than the remission of sins, or that sanctifying grace is only a favour, in virtue of which God receives a man into His good regards, and prepares him for the succours of actual grace, let him be anathema.'

(3) 'If anyone shall deny that sanctifying grace is a supernatural gift, inherent and permanent in the soul, let him be anathema.'

Chapter V. of the Constitution on Catholic Doctrine corrected and amended by the Commission on Dogma, and having for its title 'On the Grace of the Redeemer,' gives us the following exposition: 'As to the grace which is given us through the merits of our Holy Redeemer, the Catholic Church professes that it is not only a grace which delivers us from the servitude of sin and from the power of the devil, but also a grace which renews the interior of the soul, such that by it we recover the justice and sanctity which Adam had lost for us as well as for himself. This grace, then, not only repairs the powers of nature, to the end that, aided by it, we may be able to conform our lives and our acts according to the rules of moral propriety; but it transforms us, and that, beyond the bounds of nature, to the image of the Heavenly Man, Jesus

Christ, our Lord, and regenerates us by a new life.'

'For God hath chosen us in Jesus Christ, before the constitution of the world, and hath predestined us to be made conformable to the image of His Son, Who is the first-born among many brethren. For this the Divine charity has willed that, born of God, we should be called and should be the sons of God. And by the adoption of sons we have recovered that communion with the Divine nature which commences in grace and will be consummated in glory. Now, anointed and consecrated by the Spirit of the Son, Whom He sent into our hearts, we become the temples of the Divine Majesty, in which the Most Holy Trinity dwells and communicates itself to the faithful soul according to these words of our Saviour: *If anyone love Me he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him.*[1] It is for this reason we must hold, and all the faithful of Christ must profess, that the sanctifying grace which unites us to God is constituted not only by the purely exterior favour of God, nor by transitory operations; but that it is a supernatural and permanent gift infused by God into the soul and inhering in it; and this, without exception, for each one of the just, whether he be an adult or only an infant regenerated in baptism. Now, this renovation of man by the Word Incarnate is the mystery hidden for ages, by virtue of which that which God had formed in a wonderful manner in the first Adam has been even more wonderfully reformed in the Second.'[2]

[1] St. John xiv. 23.
[2] 'Collectio Lacensis,' tom. vii., pp. 566 and 562.

CHAPTER XI

ACTUAL GRACES—THEIR SUPERNATURAL CHARACTER

1. As all grace is something supernatural and ordained to make a man the son of God and heir to a blessed eternity, it follows that we cannot in this life fully understand what grace is. As the immediate vision of God is a mystery in the strictest sense, grace, which has a necessary and intrinsic connection with this vision, is also a mystery. For if we could naturally know the essence of grace, we should naturally desire it; and in such a supposition, neither grace itself nor the beatitude which is its term could be said to be gifts surpassing all our natural faculties and undue to them. But since this is not the case, as is already evident from the very notion of grace, it happens that, as this heavenly gift cannot of itself be known by us according to its own real concept, we are obliged to explain it by analogous concepts. This we have endeavoured to do in what we have written concerning habitual or sanctifying grace, and it now remains that actual grace be also explained in some way according to analogous concepts. To this end we have to consider first what are the salutary motions called actual graces, and in what faculty of the soul do these motions operate; and, secondly, what do they add to the powers of the natural faculties.

1. Grace not fully understood in this life.

2. Actual graces—in what they consist. The different ways in which God speaks to us.

2. Actual graces consist, according to the common teaching of theologians, in the 'illustrations' of the intellect and in the 'inspirations' of the will.

That pious master of mystical theology, Rev. D. Schram, of the Benedictine Order, explains the different ways in which God may be said to speak to us both internally and externally. 1. He speaks externally both naturally by all His creatures, who with a silent voice cry out: *He made us, and not we ourselves*;[1] and supernaturally by the words of Scripture and by Divine tradition transmitted to us. 2. He speaks externally by the ministers of His Church and by pious books, explaining to us the written and the unwritten word of God, according to the expression of our Blessed Lord: *He that heareth you heareth Me.*[2] 3. He speaks internally either naturally by reason and the dictates of conscience, according to the words: *The light of Thy countenance, O Lord, is signed upon us*;[3] or supernaturally by supernatural acts or thoughts, which are often indeliberate, and are in us without our concurrence and excite us to salutary faith and to act well and in a salutary manner. These are called supernatural illuminations and also inspirations, but by inspirations are to be understood the affections which move the will or thoughts that lead to these affections. 4. Finally, God speaks in a special manner to some chosen souls by express and formal words or speech, and this manner of speaking is extraordinary. It is distinguished from vision, which belongs to the sense of sight. When something hidden is made known it is called revelation; when some future event is manifest it is called prophecy.

[1] Ps. xcix. 3. [2] St. Luke x. 16. [3] Ps. iv. 7.

It is with the third manner of speaking we have to deal in this place, namely, those actual and ordinary graces known as the illustrations of the mind or intellect or the inspirations of the will.[1]

3. The illustrations or enlightenment of the intellect when effected by God by external doctrine only, as signified above, is called *mediate* illustration, and of this kind of enlightenment we do not treat at present. God can enlighten the mind by infusing interior light into it, and this is called *immediate illustration.* This need not be independently of an external object, but it causes the intellect to view the object in a manner different from that caused by the influence of the object itself. This may be explained by stating and proving the following distinct proposition. Among actual graces the illustrations of the intellect are to be included. We have numerous texts of Scripture to prove this proposition. *Not that we are sufficient to think anything of ourselves as of ourselves, but our sufficiency is from God.*[2] The *thinking* of which the Apostle here speaks is a right and just judgment of those things that appertain to the fruitful discharge of the Apostolical functions, or a just estimate as to the work of salvation in general. He speaks therefore of the knowledge of supernatural things, which he says he cannot have of himself, but of God alone.

3. The illustrations or enlightenment of the intellect as actual grace.

In his Epistle to the Ephesians the Apostle writes: *That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and of revelation in the knowledge of Him; the eyes of your heart enlightened that you may know what the hope is of His calling.*[3] St. John in his first Epistle

[1] See Schram, 'Instit. Theolog. Myst.,' tom. ii., p. 236.
[2] 2 Cor. iii. 5.
[3] Eph. i. 17.

writes as follows: *You have the unction from the Holy One, and know all things. I have not written to you as to them that know not the truth, but as to them that know it. . . . And as for you, let the unction which you have received from Him abide in you, and you have no need that any man teach you.*[1]

By this text we are taught that illustrations of the mind, and those, too, that are called *immediate*, are to be numbered amongst the aids by which God assists us to act in a salutary manner, and that, even supposing the preaching of the Word of God, internal illustrations are to be considered as necessary.

St. John distinguishes the internal unction from the external doctrine; and St. Paul distinguishes the external institution, which he signifies by planting and watering, from the grace of God which giveth the increase[2]—that is, salutary faith. Therefore we can conclude that the internal grace of God enlightens the intellect. This doctrine is clearly taught by the definitions of the Church. The second Council of Orange, Can. 7, decrees that 'if anyone shall say that by the force of nature a man may think some good as he ought in order to salvation and to eternal life, or consent to that which is salutary without the illumination and inspiration of the Holy Ghost, Who giveth to all easiness in consenting and believing the truth, he falls into an heretical spirit, not understanding the voice of God teaching us in the gospel: *Without Me you can do nothing;* and that of the Apostle: *Not that we are sufficient to think anything of ourselves as of ourselves, but our sufficiency is from God.*' This defini-

[1] St. John ii. 20-27. [2] 1 Cor. iii. 7.

tion is repeated by the Vatican Council (Sess. III. c. 3), and the same doctrine is taught by the Council of Trent (Sess. VI., c. 5).

Reason itself explains to some extent how this must be. By grace a man is moved towards a supernatural end, and, according to the constitution of a rational being, all his movements and acts begin from the intellect. Therefore, it is fitting that God should move man to his supernatural end in such a way that the movement may have its beginning in the intellect. To this end the external proposal of the object is not of itself sufficient, because even with that the intellect would still remain in its natural order. Therefore, that an act of a man may have due proportion to the supernatural end, it is necessary that the intellect be enlightened by an immediate influx of God.

4. Like the intellect, the will also may be moved by God, and this either *mediately*—that is, by the illustrations *mediate* or *immediate* of the intellect; or *immediately*—that is, by a motion directly received by the will itself. These motions are called inspirations of the will, and are numbered amongst actual graces. Abstracting from *mediate* and *immediate* inspirations, all who admit the illuminations of the intellect admit, of necessity, the inspirations of the will, because from the fact of the illustration of the intellect we have what is understood as the *mediate* inspiration of the will. At least, this *mediate* inspiration must be granted in accordance with the words: *For it is God Who worketh in you both to will and to accomplish*:[1] and as when God is said to draw men to Christ according to the words: *No man can*

4. The inspirations of the will as actual graces.

[1] Phil. ii. 13.

come to Me except the Father, Who hath sent Me, draw him.[1]

Whether, besides the *mediate*, we have also to acknowledge the *immediate* inspirations of the will is a question to be answered in the affirmative according to the common teaching of theologians and of the Fathers. The sayings of the Fathers and also of the Councils of the Church convey the sense of interior grace in the will, distinct from the grace of the intellect, and this is to be understood as an *immediate inspiration*. Thus they speak of God as preparing the will and acting on the free will of man. On this point the learned Suarez argues as follows:

(1) Both powers, the intellect and the will, are of themselves not proportioned to, nor capable of, supernatural acts, and it belongs to a loving Providence to raise them up by degrees from an imperfect to a more perfect capacity; therefore, as the intellect is raised up or directed by God in this way, through preventing or exciting grace, so also is the will. Hence, in the justification of a man, God ordinarily proceeds in the way described by the Council of Trent (Sess. VI., Chap. vi.), when it gives several acts belonging to both powers, some of which it assigns to the will, such as the fear of the Lord and the wish or desire of salvation.

(2) By original sin we incurred, not only ignorance of the intellect, but also, and much more, weakness of the will to do good. Therefore, as the intellect needs illustration because of ignorance, so the will needs inspiration or actual grace of that kind, on account of its weakness and the difficulty of well-

[1] St. John vi. 44.

doing. 'In other words, grace in this state of fallen nature is medicinal, and it is therefore ordained no less for the cure of the infirmity of the will than to remove the darkness of the intellect.'

5. All these graces vital acts.

5. The Scriptures and Divine tradition describe graces as thoughts, knowledge, illuminations, locutions; also as goodwill, desire, charity, love. Now, all these things signify vital acts of the intellect and of the will, excited or caused in us by God. Moreover, grace moves us towards our last end, and this motion must of necessity be received into some subject or faculty; and as it is by the intellect and the will we tend towards that end, these two faculties are the subjects, or recipients, of the Divine motions. Such motions or faculties, capable of knowing and desiring, are vital, because, as St. Thomas says, *motio moventis in mobile est ipse motus mobilis*, which may be translated: 'The motion of the mover when exercised on a movable power is the motion of that power also.' Therefore, actual graces are vital acts, and in this light we may understand how deservedly the following proposition of Quesnel was condemned by the Church: 'Grace is nothing else but the will of the Omnipotent God, commanding and doing what He commands.' Although Quesnel, by this proposition, did not wish so much to deny the vitality of grace as to teach its irresistible influence.

6. The prayers of the Church for the illustrations of the mind and the inspirations of the will.

6. As a further practical proof of the illustrations of the mind and the inspirations of the will being graces from God, let us refer to the Church's practice in her prayers. St. Celestine teaches that the law of believing directs the law of supplicating, and by the public prayers of the Church we are taught to beg of God continually to enlighten our minds and to

move our hearts and wills. Take a few specimens from the Collects of the Missal: 'Grant, we beseech Thee, Almighty God, that the splendour of Thy brightness may shine forth upon us; that the light of Thy light may, by the enlightening of the Holy Ghost, confirm the hearts of them that have been born again through grace' (Whitsun Eve). 'O God, Who on this day, by the enlightening of the Holy Ghost, didst teach the hearts of the faithful, grant us by the same Spirit to relish what is right, and ever to rejoice in His comfort' (Whit Sunday). 'May the Paraclete, Who proceedeth from Thee, enlighten our minds, we beseech Thee, O Lord, and lead them into all truth as promised by Thy Son' (Whitsun—Ember Wednesday). 'Let Thy grace, we beseech Thee, O Lord, both always prevent and follow us, and make us continually intent upon good works' (Sixteenth Sunday after Pentecost). 'O God, Who on this day, through Thy only-begotten Son, didst overcome death and open unto us the gate of everlasting life; as, by Thy preventing grace, Thou dost breathe good desires into our hearts, so also by Thy gracious help bring them to good effect' (Easter Sunday). 'O God, Who makest the minds of the faithful to be of one will; grant unto Thy people to love that which Thou commandest, and to desire that which Thou dost promise; that amidst the changes of this world, our hearts may be there fixed where there are true joys' (Fourth Sunday after Easter).

Thus, in the prayers of the Church we have that constant petition that God may enlighten our minds and draw our hearts to Himself. As no one comes to God unless drawn, it follows that all who do come

to Him in any way are drawn by His graces. Fear attracts us or draws us to God: *The beginning of wisdom is the fear of the Lord.*[1] Joy attracts us: *I rejoiced at all things that were said to me: we shall go into the house of the Lord.*[2] Desire attracts us: *My soul longeth and fainteth for the courts of the Lord.*[3] Delights attract: *How sweet are Thy words to my palate! more than honey to my mouth.*[4] 'And,' says St. Prosper, 'who can perceive or narrate all the affections by which the visitation of God leads and directs the human soul?'

We have now to consider what these graces add to the natural faculties to enable them to elicit supernatural acts.

7. The sinner capable of supernatural acts by actual grace.

7. We have seen that sanctifying grace, and we shall afterwards explain that the infused virtues give to the souls of the just a permanent power of performing supernatural and Divine operations. But sinners also may be capable of supernatural acts, although these acts in the sinner are not, strictly speaking, meritorious. The illuminations of the mind and the inspirations of the will, which awaken the sinner and move him to wish for reconciliation with God, are supernatural; so also are the acts of faith, of hope, of prayer and repentance, by which the sinner corresponds to these Divine motions. Now, the natural power of our faculties is incapable either of producing the indeliberate acts by which the Divine inspirations are expressed, or of eliciting free and deliberate acts, which constitute the consent to these inspirations. It becomes, therefore, necessary that these faculties be in some way elevated;

[1] Prov. i. 7.
[2] Ps. cxxi. 1.
[3] Ps. lxxxiii. 3.
[4] Ps. cxviii. 103.

otherwise they would always remain in their native impotence. What is it, then, that raises them up above themselves, and confers upon them that power which they have not by nature? In answer to this, I find two methods of explanation adopted by two schools of theologians, which serve to show that in this particular case the Church gives a wide latitude to the speculations of sacred science.

8. Two explanations according to different schools of theology as to the manner in which the sinner is rendered capable of eliciting supernatural acts.

8. According to one school—namely, the Thomistic—the elevation is effected by some help, which is given immediately to the faculties before performing their operations. According to the other school, represented by Suarez, the explanation is to the effect that the Divine influence goes directly to the operations themselves, without any previous modification of the natural faculty, and this as to the acts, whether voluntary or indeliberate, which precede the state of grace or prepare the way for it. The Divine intervention, according to the authors of this system, is analogous to the simultaneous concurrence (*concursus*) which they require for every operation of the creature; analogous they say, but not identical, as it is in the superior and supernatural order. There is, however, one objection to this explanation, namely, that it is difficult to understand how a natural faculty can, without receiving in itself any supplementary aid of a higher order, become the proximate principle of supernatural acts. It must be admitted by all that every principle must belong to the same order as its operations. If it can produce an act which surpasses in perfection every natural act, it is necessary to acknowledge that it must receive some preliminary complement which raises it above the limits and the force or strength of its nature.

This is the principal foundation on which rests the explanation of the Thomistic school. Its adherents say that there must be an elevation of the faculties in proportion to the dignity of the operations, and since we do not find this in nature, we must look for it in that power which elevates this nature, and strengthens it. This explanation does not suppose that, to meet the necessity of the case, some sort of a habitual gift is to be divinely infused into the soul of the sinner before justification. In further explanation of this theory, it may be said that the elevation of the natural powers may be attributed to a species of help which is called physical premotion, with this difference, however, from the ordinary *physical premotion*, that when a sinner receives the power of performing acts preparatory to justification, it means not merely a simple impulsion or impetus of his nature determining the exercise of its acts and the direction of the vital activity, but a motion which confers upon the soul a new and superior strength, a virtuous motion. This explanation presents no difficulty as regards the indeliberate acts and the acts proceeding from preventing grace, and to one who admits the Thomistic teaching on efficacious grace and free will it need not present any difficulty when applied to the deliberate acts of an adult by which he is disposed for sanctifying grace, as human liberty is not impaired by the fact of God moving the will infallibly, and yet moving it freely according to the nature of the will.

9. A certain positive and supernatural, though transitory, motion given to enable the sinner to prepare for sanctifying grace.

9. What I wish particularly to establish in explaining this matter is that the sinner who, under the action of the Holy Ghost, prepares himself for justification, ought to have in his spiritual powers

a certain positive and supernatural capacity to produce acts proportioned to sanctifying grace, which is the ultimate term of the movement that reconciles him to God; for the operation must correspond to the power from which it proceeds, and as a consequence the elevation of the acts supposes an equal elevation of their principle. This supernatural motion is *transitory*, a sort of equivalent to the full and permanent virtue infused in justification. It may be compared to the motion of an instrument, the brush of the painter, for example, which produces on the canvas the work conceived by the genius of the artist; but, unlike material instruments, the soul under the action of God remains master of its own acts in such a manner that, according to its free will, it can follow the Divine impulse or rebel against it. The idea to be formed of the elevation of the power is neither that of a permanent quality, as of sanctifying grace and of the infused virtues, nor that of merely an external influence affecting only the operations themselves. St. Thomas uses no other terms to signify it than the following: a transitory existence, a motion, a passing impression—*esse fluens*, *motus*, *passio fluens*. It is not a quality, as a quality is something stable and permanent in the subject which it affects; and if the term is used to signify these motions, it should be accompanied by some restriction, such as transitory, to mark the difference between permanent qualities and this species of particular modifications.

The Angelic Doctor, seeking to illustrate his doctrine, refers to analogies in the material world and in natural agents producing three kinds of

effects. Amongst the latter, he says some effects remain after the cause has ceased to act or to exist, as a house, for example. Others remain, it is true, separated from their cause, but only for a short time, as, for example, heat in water after it is taken from the fire. Others in fine vanish as soon as the cause ceases to produce them, such as an image represented on the glass of a mirror. The motion which elevates the natural forces of the soul in the absence of the infused virtues is analogous to this third class of effect.[1]

[1] See 'La Grâce et la Gloire,' by Rev. Fr. Terrien, S.J., vol. ii., appendix ii.

CHAPTER XII

WHAT GRACE GIVES TO THE NATURAL FACULTIES

We have seen that grace is the means of vital supernatural acts of the intellect and the will. Since the motion of grace is supernatural, it may be asked, How is it to be distinguished from the natural motion, or what does it add to the natural faculties? In other words, we want to know how a man equipped with grace has the power to produce supernatural acts which he cannot do without grace?

1. The three kinds of works: *meritorious*, *morally good*, and *salutary*.

1. Let us call to mind here that there are three kinds of works to be noticed: (1) Works meritorious of eternal salvation; (2) works only morally good; and (3) salutary works. Meritorious works are the good works performed by a person in the state of sanctifying grace. Works only morally good are those which are performed by sinners according to the dictates of right reason by their natural powers, with, of course, the general *concursus* of God, but without the help of grace. These works hold a middle place between salutary and sinful works. To say that they are salutary would be Pelagianism, and to say that they are sinful would be the heresy of Bajus. An example of such works is the giving of alms through natural compassion or tenderness. Salutary works are those which in any way tend to

salvation or justification, as, for example, acts of faith, hope and repentance, fasting and also almsdeeds, etc., when ordained to a supernatural end and from a supernatural motive. Acts to be salutary must always proceed from actual grace, but not necessarily from habitual grace, because a man without habitual grace can elicit acts of faith, hope, and of imperfect contrition, and other acts preparatory to justification.

2. Grace gives the power of performing salutary acts.

2. It is certain that grace enables us to do something which without it we could not do. It gives us the power of performing salutary acts or works. This power may be bestowed either by a moral or by a physical causality. The moral influx consists in the soul being attracted by the presentation to it of something good, or being deterred from that which is evil by threats and fear, such as by the fear of hell. These inducements to good, and fears of pains and punishments, increase the facility to use our faculties, and to remove obstacles out of the way, because through such attractions the inclination to good is increased and the inclination to evil diminished. *The physical influx* consists in this, that our faculties, as the principles of our actions, are really (*entitative*) strengthened or increased, so that they are able to perform an act really (*entitative*) in a more perfect manner than they could ever do without that influx. Thus, a master who by gifts or exhortation induces a pupil to write well influences him morally; but the master who takes his pupil's hand and forms the letters with him influences him physically.

3. The mor causality of grace.

3. Grace in Sacred Scripture is called by the following names: Illustration, vocation, pulsation,

excitation, delectation, sweetness, an inclination to act in a salutary manner; and all these signify a moral causality. When a man is thus morally moved by the attractions of grace, he does not by this precisely receive any new physical power, but he becomes better disposed, more ready and prompt to use his faculties in doing good and in avoiding evil. It may therefore be said that a man by the moral causality of grace receives new powers; and this kind of help is especially suitable for a rational creature, who does not act like a machine or a brute, but directs his actions towards an end known and loved.

This moral causality of grace is not to be confined to external graces, but may be extended to internal graces, moving the soul in its interior, as well as by their physical causality raising up its power to the supernatural order.

This moral power may be so great that descent from it may become morally impossible, and, speaking of the happiness of heaven, it is so great that descent from it is physically impossible, because the knowledge and enjoyment of good may increase to such an extent, and the knowledge and enjoyment of evil decrease, that there may remain no propension to evil; and the will, with all its endeavours, may adhere to good, and adhere to good necessarily, as in the case of the Beatific Vision. We must remember, however, that in this life, under all and every causality of grace, both physical and moral, free will remains unimpaired. Thus it is said: *As the division of waters, so the heart of the king is in the hand of the Lord; whithersoever He will, He shall turn it.*[1] And it is

[1] Prov. xxi. 1.

in this sense the Church prays in her collect: *Lord, graciously compel our rebel wills to turn to Thee* (Secret of the Mass, Fourth Sunday after Pentecost).

4. The physical causality of grace proved.

4. According to Scripture and the teaching of faith, a salutary work is impossible without the help of grace. All our sufficiency is from God, and grace is needed, not only that the work of salvation may be easily done, but that it may be done at all. *Without Me*, says our Lord, *you can do nothing.*[1] And St. Paul says: *Not that we are sufficient to think anything of ourselves, as of ourselves, but our sufficiency is from God.*[2] The second Council of Orange in its sixth Canon teaches that grace is needed in order that a man may be able to believe, to wish or desire in a salutary manner, and in its seventh Canon it teaches that, in order to be able even to think anything good as we ought, the power of nature without grace does not suffice. Pope Celestine I. writes: 'God works in the hearts of men and on free will in such a way that every holy thought, pious counsel, and every motion of goodwill are from God, because by Him we are able to do some good, without Whom we are able to do nothing.' These arguments are used to prove the necessity of grace, but I cite them here to prove the physical power to be attributed to grace. If by grace only moral power is conferred, then it would not be true to say absolutely that without grace we can do nothing, because by moral aid alone a thing does not become in the first instance possible. This aid serves only to lessen or remove the difficulty of doing it. A particular act that is physically possible

[1] St. John xv. 5. [2] 2 Cor. iii. 5.

cannot be said absolutely to be impossible. Besides, there are many acts, as, for example, thoughts about things good and pleasant, which are not impossible because of any moral difficulty, and if they are impossible it is because our physical nature has not the physical power to do them; and, therefore, if grace renders these acts possible, it confers the required physical powers, so that it may truly be said to bestow upon us the powers by which we act. This cannot be said in any sense of a causality purely moral. This same truth may be further proved from what has been already said as to a salutary act being something which is really (*entitative*) beyond the natural order. An agent who is physically within the natural order cannot do a thing which in reality transcends that order, and therefore the human faculties must be physically elevated by grace to enable them to produce salutary acts.

5. The total and adequate cause from which salutary acts proceed.

5. The total principle or cause from which salutary acts proceed may be regarded as a question purely speculative and metaphysical; but, on account of its relation to the substantial supernatural character of salutary acts, it demands some consideration and explanation in this place.

(1) The proximate and immediate cause is the will elevated by grace.

(1) The proximate and immediate principle from which salutary acts proceed is the will elevated by grace. Habitual grace in the case of the just, and actual grace in the case of sinners. There is not a double or twofold principle, but only one—that is, the elevated faculty. This applies to the theory or explanation given above, that even the salutary acts of a sinner proceed from the faculty elevated by a passing virtuous motion of actual grace, raising it up for the time being, and thus enabling it to

elicit acts above nature. We need not suppose in this relation any priority between nature and grace. Nature cannot of itself do anything in the matter without the aid of grace, which raises up nature to the supernatural order. Elevated nature, therefore, is that which we may suppose existing prior to the salutary acts.

(2) God the *mediate* and *immediate* Author of all salutary acts.

(2) As regards God, it may be said that He is the *mediate* Author of salutary acts, inasmuch as He by grace elevates the soul and makes it capable of such acts. He is also the *immediate* Author, inasmuch as the premotion and concurrence of God, as the supreme and universal Cause or Mover, is required for all acts. When, therefore, we speak, not of created grace, but of God elevating and moving the faculty as the supreme and universal Cause, it may be said that there is a twofold cause of salutary acts, namely, God, and the soul elevated by grace, and this may be said of indeliberate as well as deliberate acts. Nature as such can do nothing in the affair of salvation, but the whole salutary act is of grace, because an act of this kind is only possible in so far as the faculty acts, not naturally, but supernaturally, by its obediential power in relation to God. As the beginning of the work must come from grace, so also must its progress and perfection belong to grace.

(3) The total and adequate cause of salutary acts explained according to the Thomistic interpretation of the teaching of St. Thomas.

(3) Coming to the consideration of that which is to be regarded as the total and adequate cause of salutary acts, I shall follow the teaching of St. Thomas and the Thomistic school, as interpreted by Billuart. According to this learned theologian, a total and adequate cause can be taken in a twofold sense.

(i.) When it stands alone and produces its effect

without the accompaniment of any other cause; thus, God is the total and adequate Cause of all things that He has created.

(ii.) When it does not exclude an accompanying cause of a different order from itself, though it is said to be total and adequate in itself, inasmuch as in its own order it has all that is required for the production of a given effect, although for its actual production a secondary cause of another order is not excluded. Thus, the same individual may be said to be caused by the parents and by God—by the parents as the particular total cause of his being, and by God as the total and universal cause of all beings. In the same way a statue may be produced by the sculptor and by the instrument as two total and subordinate causes, but in different orders.

In two ways God may be said to be the total cause in the work of salvation. As regards this work two things are distinguished in the will, namely, the application or the moving of the will to act, and the act itself which it elicits. 'It is moved that it may act,' says St. Augustine, 'not that it may produce *nothing*. God is the total cause of the application to act by a totality excluding all other causes, because He alone, as the first cause and the first mover draws the will from its indifference and potentiality by a transient motion, and moves it to act. Of the act itself to which God moves the will, He is also the total cause, not by a totality excluding every other cause, but by a totality of perfection and of power, so that God and man in respect to the same acts are two total causes each in its own order or sphere. There is nothing wanting to God as the first and principal cause, nor to man as a second

cause, subordinate to the first and principal cause. The action of the first cause is not required because of any deficiency on the part of the second or of anything wanting to it, in its own order, but because of the dependence of an inferior cause on a superior, and of all the acts of creatures on the one supreme and universal cause.'[1] The same author continues to explain that efficacious grace is the total cause of a salutary act in such a way that the human will consents to it, not necessarily nor merely spontaneously, but with perfect freedom and power to do the opposite act, and this not as a partial cause, but as a total cause in its own sphere—that is, as a second and particular cause subordinate to God as the first and universal cause, just as the carving of a panel is entirely from the artist and entirely from the instrument as from two total and subordinate causes. The same effect, according to St. Thomas, is not to be attributed to the natural cause and the Divine power as if it were partly from God and partly from the natural agent; but the whole is from the two, yet in a different way from each, as the same effect is attributed to the instrument and to the principal agent.[2] From these words of St. Thomas it appears that he does not admit the example of several men drawing a boat, each being a partial cause of its advance, as representing the Divine action on the free will of man either as to natural or supernatural acts. Although it is true that God alone is the cause why man applies himself to being converted and becomes converted by his free will, it cannot be inferred that He alone is the cause of the conversion; this the

[1] See Billuart, 'De Deo,' Diss. VIII., Art. ii. and iv.
[2] 'Contra Gen.,' Cap. 70.

human will brings about together with God as a second total cause out of its own proper and innate power, strengthened by grace, and with full liberty of will and power to the opposite.

6. Co-operation with grace required for salutary acts and for the work of salvation

6. It is for this reason that it can be so truly said that we can and ought to co-operate with grace—that we should labour and actually concur in the work of our salvation. St. Paul, speaking of himself, says: *I have laboured more abundantly than all they; yet not I, but the grace of God with me.*[1] Of Wisdom it is said: *Send her out of Thy holy heaven and from the throne of Thy Majesty, that she may be with me and may labour with me.*[2] Then God is said to help us, to be our helper; and we, on the other hand, are said to co-operate with God, and to be His co-operators in the work of salvation. This imports that we can really act with grace, and that our will by its own power helped by grace, and yet distinct from grace, can use all its energy in performing salutary acts, so that each act can be said to be wholly from the elevated will as well as wholly from God. The Council of Trent teaches that a man by consenting freely to grace thereby co-operates with it; by receiving inspiration he does something and must not be supposed to remain merely in a passive state when he assents to, and co-operates with, grace. All these things signify the activity of the will, as it is a principle distinct, but not separate, from grace. This also suffices to show that a salutary act is not only supernatural, but vital, as proceeding from a vital power or faculty elevated by grace, and it applies, not only to the acts which proceed from the habit of grace, but also and equally

[1] 1 Cor. xv. 10. [2] Wisd. ix. 10.

to the illustrations of the mind and the inspirations of the will that proceed from actual grace.

This co-operation with grace may be illustrated by some Scripture examples. Take, for instance, the ten lepers who were cured by Christ: *As He entered a certain town there met Him ten men who were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us.*[1] These having heard of the approach of Christ, whose fame had filled the whole country, came to meet Him; although they were oppressed by this terrible disease, and shunned by everybody, they came of their own accord and lifted up their voices in supplication. This teaches us that our co-operation is required, in order that we may be made fit to receive heavenly graces. Had the lepers not come in the way of our Lord, they would not have been healed. Another instance of healing may be quoted, namely, that recorded in the Gospel of St. Mark[2] of the deaf and dumb man. *They bring to Him one deaf and dumb, and they besought Him that He would lay His hands upon him.* Often Christ worked miracles without being asked, but in this case He wished that the man should be brought to Him, walking by his own natural strength, and that the prayers of those leading him should be offered up for him—to teach us that God wishes us to labour according to our own strength and show forth our own work; then He will give us His help, and perfect and complete the whole operation by His grace. It is in this sense we have to understand the expression of St. John: *But as many as received Him He gave them power to be made the sons of*

[1] St. Luke xvii. 11 *et seq.* [2] St. Mark vii. 32.

God.[1] St. John does not say that Christ in coming into the world made us sons of God, but gave us power to become the sons of God, to denote that, in order to obtain this great dignity, our own co-operation and labour is required. By the grace which God communicates to us, He gives us the power to be made the sons of God; but when we consent to grace we produce by it the good work, and then we become, and are actually made the sons of God.

It may be well to notice a distinction between temporal blessings and spiritual gifts. The former God often grants without our consent or co-operation; for the latter He requires always the consent of our wills. This is exemplified in the case of the man born blind, who was cured by our Lord, as narrated in the ninth chapter of St. John's Gospel, and was afterwards expelled from the synagogue by the Pharisees. When our Lord again met him after this expulsion, and wished to bestow upon him the grace of faith, He first asked: *Dost thou believe in the Son of God?* That is, Dost thou wish to believe? Art thou prepared to believe? When Christ miraculously opened his eyes, He did not ask anything of him, but when He designed to heal his soul by His Divine grace, He asked him whether he believed, because for the health of the body our co-operation is not needed, but it is always needed for the salvation of the soul.

7. How, and in what sense, the whole work is of God, and in what sense the will is excluded.

7. This explanation and teaching as to the full co-operation of the will is to be understood as perfectly consistent with the sense in which it is said that the whole operation comes from God. In this sense

[1] St. John i. 12.

(1) the salutary act is wholly from God, as its beginning, its progress and perfection come from Him, as defined against the Semi-Pelagian error attributing the beginning of faith to our own natural power. (2) The salutary act is attributed solely to grace, as grace holds the first place and supremacy with regard to such an act, and the will cannot produce it without grace. For this reason also it is said that the whole salutary operation is of God, as the will of its own innate power could not co-operate with it without grace. Our will must be excluded in the following particulars: (*a*) As the primary and preventing cause of grace; (*b*) as a cause doing anything out of its own purely natural faculty not yet elevated and prepared by grace; (*c*) as the meritorious cause of grace. But if there be question of the will prepared by grace, then we can attribute to it the salutary acts and the work of salvation, as we do to grace and to God, but to Him in the supreme and universal order, and to the will in the secondary and subordinate order of causes, according to the words of St. Gregory: 'The good which we do is God's, and it is ours—God's by preventing grace, ours by the free obedience of the will. If it be not God's, why are we to give Him thanks for ever? If it be not ours, why are we to hope for future rewards? Since, therefore, we rightly give thanks, we thereby acknowledge that we are strengthened by His gifts; and as we all look forward to rewards, and ask for them, we thereby profess that, by the free obedience of the will, we choose the good that we perform.'

8. Explanation of the term 'partial cause' as applied to salutary acts.

8. For the right understanding of those theologians who explain that salutary acts proceed from grace and from the will as from two partial causes making one

total cause, it is necessary to notice a distinction given as to the term 'partial cause.' Partial cause, they say, may be either by the partiality of the cause (*partialitate causæ*) or partiality of effect (*partialitate effectus*). The latter—namely, regarded as by partiality of effect—would be a part of the effect or act adequately proceeding from nature alone without grace, and part proceeding from nature together with grace—that is, for example, the wish to believe proceeding from the power of nature alone, but belief by Divine faith proceeding from the power of grace. It is in this sense that the Semi-Pelagians taught that in the work of salvation nature was a partial cause, saying that the beginning of the work proceeded from nature alone, which is erroneous and condemned by the Church. The other acceptation of partial cause—namely, by the partiality of cause (*partialitate causæ*)—signifies the whole as proceeding from grace, and it is in this sense that, in accordance with the Catholic doctrine of grace, many eminent theologians explain that free will, prepared and strengthened by grace, may be said to concur as partial cause in the work of salvation, and that by grace and free will the adequate proximate and efficient principle of a salutary act is constituted. Molina, in explaining the active *concursus* of the will by the partiality of cause, not partiality of effect, gives as an example several persons drawing along the same boat; but, as I have already said, this example, according to St. Thomas, does not apply when we speak of the action of God as the supreme Cause either in the order of nature or the order of grace, as His action cannot be said to be partial or the partial cause of our acts. It must, as already

explained, be regarded as total and adequate in its own supreme order, and this cannot interfere with the secondary cause, or with the teaching that man, elevated by grace, may be also the total and adequate cause of salutary acts in his own order or sphere.

9. It has been more or less necessary to refer to these difficult matters in order to show that salutary acts are substantially supernatural. It follows from what has been said that the same supernatural act which proceeds from the supernatural help of God cannot be elicited by natural powers in the same way that the act of seeing, supernaturally granted to the man born blind, could be elicited by eyes naturally sound; or as science infused may be accidentally—*i.e.*, in the mode of receiving it—supernatural, but is not substantially supernatural, because it can be acquired by natural means. **9. Salutary acts in their substance (*secundum substantiam*) supernatural.**

It has been defined by the Councils of the Church against the Pelagians that no salutary act can be produced by the powers of nature alone, but only by the grace of God. Nor are such acts supernatural, merely in the sense that they are, by accident, performed by the aid of God; but they are such because by their internal and substantial nature they cannot proceed from natural principles. Therefore these acts are supernatural, not only in the sense that the man born blind was enabled to see, or in the sense that infused science is said to be supernatural; or, in other words, they are not only supernatural in their mode (*secundum modum*), but in their very substance (*secundum substantiam*).

10. We have seen how acts are supernatural by reason of the principle from which they proceed, or the cause by which they are elicited. The **10. A supernatural object corresponding to the supernatural acts.**

further question remains as to whether these acts necessarily differ from natural acts by reason of their object, or whether natural and supernatural acts can have the same object. The question regards the *formal* object, for it is evident that the *material* object can be the same, for many things believed by faith are taught by philosophy, as, for example, the existence of God, the immortality of the soul. The question, therefore, to be considered is, whether a supernatural act has a formal object which is in itself supernatural; and it may be considered in regard either to the moral order or the metaphysical order. As regards the moral order, the meaning is, whether it belongs to the essence of a salutary act that it proceed from a supernatural motive, and this aspect of the question will be considered when treating on the subject of merit. The metaphysical question is whether an object exists that corresponds to the supernatural act precisely as it is supernatural. The answer to this question must be in the affirmative; that is, a supernatural act must have a supernatural object: for if the formal object of a supernatural act is the same as the formal object of a natural act, the whole object of any supernatural act could be attained by natural power, and thus it would not be true that the supernatural order transcends or exceeds all the powers of nature. The doctrine, as declared by the second Council of Orange, is that we cannot, by the force of nature, think or choose anything as we ought appertaining to our salvation; and this declaration cannot be limited in its interpretation to the principle eliciting the act—that is, that we cannot elicit (subjectively speak-

ing) an act for which we have no power in our faculties. The meaning, the Council indicates, is that eternal salvation, or the supernatural order, is objectively that which a man cannot attain by his natural power.

By grace man receives a power which he has not without grace, and this power is given for something. There must be an object corresponding to it, and the object must be supernatural. This supernatural object is, in the first place, supernatural beatitude, or the vision of God in heaven; and, secondly, all these things that have an internal relation to that supernatural end and that lead to it. This end, and the things that have a necessary relation to it, constitute the formal object of our supernatural acts, in so far as they are supernatural; hence, it may be understood in what sense we are to determine the formal supernatural object. And we need not suppose that our mode of knowing in the supernatural act is so much changed that the formal object of this act, in so far as it is vital, may not be intelligible under sensible figures, for experience teaches us that a man under the influence of grace does not here on earth attain to things purely intellectual, according to their proper state, entirely without the aid of the senses. But the supernatural objects refer to that formality according to which the act is supernatural, and in this sense a supernatural act is rightly said to have a formal supernatural object. Thus, that principle or axiom remains true which says that an act is specified by its formal object.[1] This may be illustrated by taking an act of faith as an example. In

[1] See Pesch, 'Prælectiones,' vol. v., pp. 31, 32.

two ways a thing may be believed as said by God. The first way is when the testimony and authority of God are the whole reason of believing both the things said and whatever is necessary to knowing and believing these things, namely, that God said them, and that in the things which He says He can neither deceive nor be deceived, so that all this is believed by the same faith. The second way is when a man believes revealed truths because God has revealed them, believing that He has revealed, not on account of revelation, but on his own account, by his conjectures, or by human testimony. The first way is that of infused faith, and in that, Divine authority alone is the whole reason of believing, and on it the ultimate reason of faith rests. The second is a human way of believing, and in it there is not the same formal object. Hence St. Thomas teaches that the faith of the demons is not true theological faith, because the intellect is convinced, and on that account and for that reason they believe. They see many signs from which, with their keen intelligence, they perceive the doctrine of the Church. The same may be said of the faith of heretics in regard to some articles of faith which they retain. A heretic does not hold these articles of faith in the same way as the faithful, namely, absolutely relying upon the First Truth; but he holds those truths that are of faith on his own judgment or on human testimony. As an act of supernatural faith has a formal object distinct from natural faith, so have the acts of all the other virtues, and we may repeat in conclusion that the same formal object cannot terminate a natural and a supernatural act.

CHAPTER XIII

ON THE VIRTUES IN GENERAL

1. The reason and meaning of virtues.

1. WE have shown in the chapter on grace that God in the sanctification or justification of a man infuses into him a certain supernatural quality or habit by which he is made a new creature, the adopted son of God and partaker of the Divine nature; that the darkness of sin being expelled, there is now light in the Lord enabling him to walk as a child of God in all *goodness and justice and truth.*[1] This habit, namely, sanctifying grace, is in the supernatural order the same as nature in the natural; because by nature a man is constituted in a definite degree of perfection and has an internal principle of motion or action towards the end due to him. But as in the natural order a man has not only nature itself, but also the natural faculties by which nature acts, such as the eyes for seeing, the intellect for knowing, and the will for loving, so in the supernatural order God gives to man not only grace, but also those faculties by which a man acts supernaturally. These faculties are called virtues. For the better understanding of the infused and supernatural virtues with which we are here principally concerned, it will be necessary to give some

[1] Eph. v. 8, 9.

explanation of the meaning of virtue in general and to state the various divisions of virtues.

Virtue, as opposed to vice, is a disposition of the soul by which a man is inclined towards good. Virtue is a good habit or quality which works good in such a manner that evil cannot be elicited by it. It is defined by St. Thomas: 'A good quality of the mind whereby we live rightly and which no one uses amiss.' The act of virtue is a vital act by which a man, directed by right reason, keeps himself in the way of righteousness, and does not deviate from that which is good either by excess or by defect. In fulfilling all obligations, whether great or small, absolute or conditional, virtue enables a man on all occasions to do that which is just or more just.

2. The division of virtues according

2. Three things are to be considered in respect to a virtue:

(1) to their principle;

(1) The *principle*—that is, the cause from which the virtue proceeds or the power that produces it in the soul.

(2) their object;

(2) The *object*. This is (i.) *material*, namely, that about which the virtue is exercised, and it may be either the principal or primary or the secondary object; (ii.) *formal*—that is, the reason or motive on account of which the virtue is exercised about its material object.

(3) their subject.

(3) The *subject*. The *proximate* subject of a virtue is the faculty of the soul which receives it, and the *remote* is the person possessing the virtue.

We have to note all these particulars in order to give the proper division of virtues. In respect to the first, namely, the *principle*, virtues are divided into *natural* and *supernatural*. *Natural* virtues proceed from the power of nature, and are acquired by

natural acts. *Supernatural* virtues are produced in the soul by the help of grace. Natural virtue perfects the natural faculty or power, and inclines it to good acts—that is, acts conformable to the dictates of right reason. Supernatural virtue exceeds the power of nature, and elevates the natural faculty and enables it to elicit supernatural acts. To this division we may attach that which is akin to it, namely, *acquired* and *infused virtue.*

By reason of the *object* virtue is divided into *theological* and *moral*, as it has respect immediately to God, or as it has for its object the moral actions of men. The theological virtues are three, as we shall see more fully later on when writing particularly of them, namely, faith, hope and charity. The principal moral virtues to which all the others may be reduced are the four cardinal virtues, namely, prudence, justice, fortitude and temperance. These are called cardinal because they are, as it were, the hinges on which the other moral virtues depend.

By reason of the *subject* the virtues are either *intellectual* or *appetitive*, as they reside in the intellect or the will—that is, as regards the proximate and immediate subject in which they reside. By reason of the subject remotely considered, namely, the person possessed of them, virtues are either *perfect*, if informed by charity, or *imperfect*, when found in the soul without charity and without grace. To this class belong the virtues of those in sin, such as faith and hope, which remain in the sinner even when charity is lost; but they are imperfect (*informes*), and their acts are not meritorious.

In accordance with the purpose of this work, our special attention is to be given to the main division

of the virtues, namely, the division into *natural* and *supernatural*. For the better understanding of the difference between these two, a description and explanation of the *natural* virtues may be premised, and these I may take from the writings of St. Francis de Sales. In his well-known and complete treatise on 'The Love of God' we have the following references made to natural virtue and the sense in which virtue of every description is pleasing to God:

3. Natural virtue as explained by St. Francis de Sales.

3. 'Virtue is in itself so amiable that the Almighty rewards it even in the pagans, His enemies, who practised many moral virtues, assisted only by natural reason. These virtues had more exterior worth than intrinsic solidity, on account of the imperfect motives from which they sprung.'

'St. Augustine says that the pagans were only animated with a desire of earthly grandeur, or some equally imperfect motive—as, for example, to contribute to the intercourse of society at large; to follow their natural bias to what is good; and that the good works to which it inclined them could be easily performed. They displayed mutual kindness and civility, they assisted their friends and relatives, observed temperance at meals, never defrauded others of their possessions, were faithful to their masters, and paid their servants' wages exactly. These virtues, though mingled with much imperfection, were yet agreeable to God, who liberally rewarded them.'

'The midwives who received orders from Pharaoh to destroy all the male children of the Israelites were Egyptians, consequently pagans; since, when they were reproached with having neglected their prince's commands, they excused themselves by saying: *The Hebrew women are not as the Egyptian women, for*

they themselves are skilled in the office of a midwife, and they are delivered before we come to them.[1]

'This excuse would not have been a plausible one had these midwives belonged to the Hebrew nation. Besides, it is not probable that Pharaoh should have given so cruel a commission respecting the Hebrew women to persons of the same nation and religion. Josephus assures us that they were Egyptians; and yet, though Egyptians and pagans, they feared God according to the testimony of the Scriptures, and would not provoke His anger by the barbarous murder of so many helpless children. The Divine goodness rewarded their humanity, for it is said that *God built them houses*[2]—that is, that He gave them children and temporal blessing in abundance.

'Nabuchodonosor had undertaken a just war against the city of Tyre, which God intended to chastise; and God said to Ezechiel: *I have given him the land of Egypt, because he hath laboured for Me.*[3]

'St. Paul assures us that pagans perform good works, commanded by the law, by the help of nature, unassisted by faith. In performing these good works they certainly practise virtue and merit the approbation of the Almighty. For example, they knew that marriage is a lawful, and even a necessary, state, since without it the education of children and the cultivation of the arts would be neglected, as also patriotism and the necessary union of society at large; conformably to these ideas they established marriage. We have no doubt the Almighty approved their conduct, after having granted them the reason and natural light which suggested it.

'Natural reason is a good tree; its fruits must,

[1] Exod. i. 19. [2] Exod. i. 21. [3] Ezech. xxix. 20.

then, participate in its nature. It is true they are not comparable to the fruits produced by grace; still, we cannot assert that they are of no value, since the souls which possess them are abundantly rewarded by God. St. Augustine assures us that the Romans owed to their practice of moral virtues the extent, magnificence and power of their empire.

'Sin is a malady which attacks the soul and renders it incapable of performing such actions as presuppose strength and spiritual health; still, it does not incapacitate from the performance of others which require less vigour. The actions of a sick person are not all influenced by his illness; he speaks, sees, hears, and does many other things over which his malady has no influence. A soul in a state of sin is capable of performing actions which may be called virtuous in a moral and natural point of view, and which receive a recompense proportioned to their nature—that is, a temporal reward.

'What can be the intention of those who assert the contrary? Do they mean to reduce the sinner to a level with demons whose will is so penetrated and incorporated with evil that it is not susceptible of a virtuous emotion? No, this is not the state of the sinner on earth: we may compare him to the person mentioned in the Gospel, who was attacked by robbers on his way from Jerusalem to Jericho. Like this unfortunate man, he is mortally wounded, but he is not yet dead. The Evangelist specifies that he was left *half dead*, whence we may conclude that he was half alive and capable of performing such actions as were consistent with his partial existence. A sinner, like the man who had been mortally wounded, can neither rise, nor walk, nor call for assistance, nor even

speak except in the languid tone of extreme debility. But he can open his eyes, move his hands, sigh, and utter a few complaints; these are certainly imperfect actions, which could not have snatched him from the grasp of death, if the charitable Samaritan had not poured oil and wine into his wounds, transported him to an inn, and procured him every necessary assistance at his own expense.'[1]

4. Supernatural virtue explained.

4. These extracts represent to us the nature and the purpose of natural virtue. If our end were only a natural one and not supernatural—in other words, if our heavenly beatitude were proportioned to our nature—then this natural principle of actions which we have in us would suffice to attain it. But as our destiny as children of God incomparably surpasses all that nature can give us, and anything that would have been ours had God left us in the lowliness and misery of our native condition, and as that destiny implies that we are called to be partakers of the inheritance of the only-begotten Son of God and to see God face to face, it is certain that no purely natural faculty, however high, or perfect, or prompt it may be, can enable us to obtain that end or to reach these sublime heights.

We cannot suppose that God has provided less liberally or less wisely for His adopted sons than He has for His servants, or for beings who are without reason; and on this account we can conclude that the gift of grace must have as its sequel the proportionate gift of virtues or faculties superior to those of nature, which ordain our actions and movements to that which is the end of our new being and our new life. These principles of action

[1] Treatise on 'The Love of God,' p. 436 *et seq.*

are what are called supernatural or infused virtues. Virtues, because they are given to enable us to act according to the rules of goodness and perfection; supernatural, because they surpass the limits and exigencies of rational nature; infused, because they cannot come from nature as from their source, and because God alone is their efficient Cause, either by imparting them *directly* to the soul, or *indirectly* by reason of their connection with sanctifying grace, which can come from Him alone.

Supernatural virtue may therefore be defined in the words of St. Augustine: 'A good quality of the mind whereby we live rightly, which no one uses amiss, which God worketh in us without ourselves'—a definition which St. Thomas adopts and amplifies.

5. Supernatural virtue differs from natural virtue.

5. Supernatural virtues differ from the natural or acquired virtues in two respects, namely, in their origin and in their essence. Natural virtue is the product of our own activity, as, for example, science, patriotism, magnanimity, and the like. Supernatural virtue can come only from God, in the same way as sanctifying grace, of which it is in a certain sense the complement. Natural virtue does not give the power or faculty to do the act, but only perfects the natural activity of our faculties. It enlivens and determines them, without raising them above themselves or taking them out of their own order. Supernatural virtue not only strengthens and perfects the natural activity, but it gives a new and a higher energy and a new faculty or power of acting. If you take away the natural virtue, you do not remove the natural power of acting, but to take away the infused virtue is to reduce the soul to an

absolute state of inability to produce supernatural or Divine operations, unless God by a particular act of His infinite power should supply the want. The name of virtue is therefore applied to these infused habits in a more elevated sense. It is not any germ pre-existing in man which is developed, but it is an activity of a superior order which implants them in man; and they not only stimulate the forces of nature, but they transform them in the same way as nature itself is transformed by grace, and they lead them to heights which the natural powers themselves could never reach, so that we may understand as applied to man in that state the words of the Apocalypse: *Ecce, nova facio omnia —Behold, I make all things new.*[1]

These habits are called infused virtues, to distinguish them from the virtues acquired by the free and natural use of our faculties. It may be remarked, however, that every infused virtue is not necessarily a supernatural virtue in the strict sense of the word. God, whose power is infinite, can make, and sometimes has made, in one moment a totally ignorant man as learned as a great philosopher. This science can be called infused, but of itself and in its own nature it is not different from the science acquired by study and by personal industry. The virtues that are, strictly speaking, supernatural are by their very nature such as can only be obtained by Divine infusion, since they exceed all purely natural energy and power.

6. Supernatural virtues permanent qualities.

6. Grace is something permanent in the regenerate soul; as it is necessary that the supernatural life, which is the product of the new birth in God,

[1] Apoc. xxi. 5.

should be stable and durable in the same way as the natural life which is the product of natural generation. For the same reason the infused virtues are to be regarded as permanent qualities in the soul, and not merely transitory or passing helps. It is acknowledged on all sides that any natural or existing thing, in whatever order it may be, must have properties and capacities as stable and as permanent as itself. Therefore the same arguments that demonstrate the permanent nature of grace, considered as the principle of the supernatural and Divine existence within us, prove with equal force the permanent nature of the virtues which accompany it and form, as it were, its retinue. That these virtues are infused with grace and remain with it we learn from the constant traditional teaching of the Church, especially with regard to the theological virtues of faith, hope and charity.

On this doctrinal point Benedict XIV. says: 'Of the habits of the theological virtues, *i.e.*, faith, hope, and charity, there was formerly a question amongst theologians whether they were infused together with grace in baptism.' For before Innocent III. it was the general opinion that in adults habits of the virtues, particularly the theological virtues, were infused together with justification, although some, for special reasons, denied that such habits are infused in infants at baptism, as appears from the chapter '*Magores de Baptismo*,' and as Suarez proves. At the Council of Vienne, under Clement V., it was held as the more probable opinion that grace and the virtues are then infused in adults, as is stated in the Clementine Constitutions. And since after that it was thus decreed at

the Council of Trent,[1] 'Whence in justification itself, along with the remission of sins, man receives through Jesus Christ, in Whom he is implanted, all these things infused simultaneously, faith, hope, and charity,' it is considered by some as very probable that since this Council it is a matter of faith that the infused habits of faith, hope, and charity are given to the justified. So Suarez and Vega.[2]

7. The infused virtues, faith, hope, and charity, are true habits.

7. These infused virtues of faith, hope, and charity are also to be understood as true and real habits. Although this is quite certain, it cannot be said to be explicitly defined by the Council of Trent. The Council, some may say, in the chapter just quoted, speaks of the justification of an adult, and therefore its words may be explained as referring to acts something after the following manner: In justification acts of faith, hope, and charity are infused, and they morally persevere as long as they are not retracted by contrary acts; and in a wide sense they may be said to inhere in the soul, and in this sense they might be called permanent virtues, but not real habits. Such an explanation cannot, however, be accepted, as it departs from the proper and natural signification of the words of the Council. The Council expressly declares that the grace by which we are justified is a permanent quality, and therefore, when it says that with grace faith, hope, and charity are infused, we are to understand, according to the mind of the Council, that these virtues are also permanent qualities or habits. This

[1] Sess. VI., Chap. vii., 'De Justificatione.'

[2] Sess. VI., Chap. vii., 'De Justificatione.' Benedict XIV., 'Heroic Virtue,' vol. i., p. 35.

sense is clearly brought out by the Roman Catechism, which teaches that the grace infused is a quality inhering in the soul with a most noble array of virtues.

In the time of Innocent III. and of the Council of Vienne there was a dispute as to whether the habits were infused into children, but it was accepted as certain that the habits were infused into adults, as we learn from the teaching of the theologians of that period. Although, in the definition of the Council of Trent, the word *habit* is not explicitly used, the thing is certain and *proxima fidei*, according to Suarez and other theologians. This is also the doctrine delivered to the faithful in all catechetical instructions concerning the effects of Baptism, although the technical term may not be used. This, too, is the doctrine we learn from Holy Scripture in those places where we are called new creatures, partakers of the Divine nature, etc. These and such-like expressions signify that we have in us a permanent principle of supernatural life, and this does not consist in grace alone, but also in *the charity of God, which is diffused in our hearts*,[1] and which never fails. Together with charity, faith and hope remain in this life, and, according to propriety of speech, all these are to be understood as habitual gifts. If anyone shall explain them only as repeated acts, he recedes, without reason, from the proper meaning of the words, and from the manner in which tradition has understood and explained the sacred texts.

8. There arises a difficulty that may need some explanation, for it affects the reason given to estab-

[1] Rom. v. 5.

lish the necessity of the infused virtues that a man may be able to elicit supernatural acts. It is true that they are not absolutely necessary, because the acts that dispose us for justification (*motus ad justitiam*, as the Council of Trent calls them) are supernatural, although they are not meritorious either of grace or of glory. Merit, properly so called, belongs to the children of God, and where there is not the formal principle of adoption, namely, sanctifying grace, with its accompanying virtues, there cannot be meritorious actions. The acts, nevertheless, by which a sinner is prepared for the state of grace are intrinsically supernatural; that is, they exceed all the power and activity of nature. The doctrine of the Church on this point was settled by the Council of Trent, so that with regard to it there is no room for controversy amongst Catholic theologians. We must, however, observe that these acts preparatory for justification, namely, the acts of faith, hope, and repentance, do not suppose the permanent participation of the Divine nature or the state of sanctifying grace, but they need all the same a transitory elevation of the soul by actual grace, and this the Council teaches in many places.

8. The supernatural acts of those not yet in grace accounted for.

The question as to what this elevation consists in, and how it may be explained, is a secondary one, and the answer to it may be freely discussed, as the Church has not defined any precise limitation to the controversy. The Council of Trent teaches us in general that it is an impulse, a touch of the Holy Spirit, which awakens the soul and enlightens and excites it—a motion but not a habit; and this suffices for our present purpose and for all in-

telligible purposes. We can easily understand that to those who are not yet in a state of grace God may grant passing and actual graces without granting them more; but we cannot conceive a soul in the state of grace without the infused virtues, which are the proximate and permanent principles of its supernatural operations.

CHAPTER XIV

ON THE THEOLOGICAL VIRTUES

1. There are three, and only three, theological virtues, faith, hope, and charity.

1. It is certain that there are three theological virtues, faith, hope, and charity. This St. Paul signifies when he says: *Now there remain faith, hope, charity, these three; but the greatest of these is charity.*[1] The Apostle in thus enumerating these three virtues teaches us that they form one class of virtues distinct from all the other supernatural gifts. The Fathers of the Church speak in like manner of these virtues. St. Augustine wrote his Enchiridion on faith, hope, and charity, by which God is to be honoured. He says 'that love is not without hope, nor hope without love, nor faith without both love and hope.' The holy doctor is to be understood as speaking of perfect faith and hope, or the faith and hope that is informed by charity. St. Gregory the Great says: 'As Job had seven sons and three daughters, so the just man has the seven gifts of the Holy Ghost, and the three theological virtues.' These and numerous other references, that it would be superfluous to quote, teach us the universal belief of the Catholic Church, that there are three distinct theological virtues, and neither more nor less.

[1] 1 Cor. xiii. 13.

No orthodox writer has ever stated that there are other theological virtues, or has denied that these are three distinct virtues. Since the Council of Trent clearly enumerates faith, hope, and charity as three distinct virtues, and mentions no other virtue as theological, it is no longer free to any Catholic writer to question this matter, and its truth must be accepted as certain. Suarez, however, remarks: 'Although the words of the Council convey such a certainty as to amount to a virtual definition, this precise number, however, does not appertain to the necessity of faith, because it depends on some questions and difficulties that do not regard faith.'

Reason itself shows us, from the fact that God and eternal beatitude with Him is our last end, that we need these three theological virtues to know that end and to attain it.

The Beatific Vision of God cannot be obtained in this life, and our intellect by the sole light of reason cannot know God as He is to be known, nor the means of doing His will; and on that account faith is necessary—that faith by which God reveals Himself to us, and teaches us how to serve Him in this life. In like manner our will inclines to God, either as He is the Good by which we can be made perfectly happy, and this motion of the will is by the virtue of hope, or our will inclines to God as He is the greatest Good in Himself, and for this the virtue of charity is required. By the acts of these virtues we are moved towards God as the final Object of our existence; and this cannot be done by the acts of any other virtues, and therefore we may conclude that there are three and only

three theological virtues, namely, faith, hope, and charity.

2. Sanctifying grace demands charity in the soul.

2. Let us now refer to them singly, and first let us take the virtue of charity, the most perfect of all. We can conclude its existence in the soul of a just man from its necessary connection with sanctifying grace. Sanctifying grace makes us like God, participators of the Divine nature, adopted sons of God, the friends and heirs of God, and gives us a right to supreme beatitude, all which things suppose the existence of the charity of God in our souls. Sanctifying grace demands acts of love from us under so many titles that we are obliged to suppose that it gives the interior principle or virtue from which these acts can be elicited, as natural love is not sufficient for the supernatural acts of Divine charity that we are obliged to make sometimes during life, and especially at the hour of death.

3. Grace also requires the virtue of faith.

3. And as grace demands charity, it also calls for faith. Grace is given to incline and move us towards our last end. This motion must be voluntary and free, and every voluntary act presupposes the end for which we act, as the will in such acts does not proceed blindly, and therefore this grace supposes that we know for certain our end in the supernatural order and the means towards that end. Reason alone is not sufficient to make these things known to us, and we do not yet possess, nor can we here on earth possess, the clear vision of God. This knowledge, then, can come only from faith, *which is the substance of things to be hoped for, the evidence of things that appear not.*[1] The Vatican

[1] Heb. xi. 1.

Council in the Constitution *Dei Filius* formally teaches that revelation, and consequently faith, is absolutely necessary for our salvation, and the reason is because God, in His infinite goodness, has ordained man to a supernatural end—that is to say, to a participation of His Divine favours, which surpass the understanding of every human soul.[1] *As it is written: that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.*[2] To this may be added the further proof which we may derive from the obligation binding on all adults to make acts of faith on some certain occasions, and frequently during life, but especially at the hour of death. The act of faith supposes the interior principle or virtue of faith existing in the soul.

4. Grace the foundation of the virtue of hope.

4. Grace is also the foundation of the virtue of hope, and requires its presence in the soul. We are reminded that love always desires the most intimate union with the person beloved, as may be illustrated by cases of individuals and of families. Grace makes a man the friend of God, and His child and heir, and faith teaches us that it is possible for us to possess an ineffable union with God which results in eternal beatitude, and therefore the desire of this union is infused into the soul. Now, a desire without the hope of obtaining its object would be the torment of the soul; and therefore God, Who imparts His grace to us, bestows upon us at the same time the virtue of hope, as a companion to the virtue of faith and of charity. Faith, which

[1] Conc. Vat., Sess. III., 'Constit. de Fide Cath.,' C. 2.
[2] 1 Cor. ii. 9.

makes known to us our supernatural destiny, represents it to us, not only as eminently desirable, but also as possible of attainment with the aids that God has promised. This leads us to elicit an act of hope. We find in the revelation made by faith the two conditions on which our hope must be founded, namely love—at least, initial love of the supreme goodness—and confidence in the power of attaining its enjoyment. In the just the infused habits correspond to the acts which proceed from them, and as we are all sometimes obliged to make acts of hope, we can conclude the necessity of the existence of this virtue, and that the grace which justifies us must have united with it that holy hope which is the strength and consolation of our exile here on earth. We may therefore say with the Apostle: *Blessed be the God and Father of our Lord Jesus Christ, Who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled and that cannot fade, reserved in heaven for you.*[1]

5. The order and succession of these virtues described by St. Francis de Sales.

5. St. Francis de Sales, writing on the love which springs from hope, says: 'When faith has drawn aside the veil of ignorance, which concealed the Almighty from our view, it is incredible with what ardour the soul longs to attain a knowledge of the sovereign good which she beholds far distant, and to burst the bonds of her natural life. She exclaims: *As the hart panteth after the fountains of waters, so my soul panteth after Thee, O God. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?*'[2]

[1] 1 St. Pet. i. 3, 4.

[2] Ps. xli. 1, 2.

The same holy doctor gives the order and succession of the efforts made by the soul to attain its end: 'Love gives rise to desire; from desire results the ardour which occasions an earnest search; from ardour results the species of languor which would tend to consume her, if not tempered by the hope of speedily meeting with the object of her desire. To prevent our being discouraged by the languor, uneasiness and exertions inseparable from love, accompanied by ardent desire, the Sovereign Good employs reiterated promises and inspirations to give us a certainty of attaining its enjoyment, provided we profit by the assistance given us for the purpose.

'The promises of God produce a wonderful effect in our souls; they diminish and dispel our uneasiness by strengthening the cause from which it proceeds. This is an undeniable truth. The Almighty, by holding out to us a promise of future happiness, increases our previous desire of enjoying it; and yet the anxiety attendant on this desire is almost destroyed by the promise. Calm and content are diffused into our hearts by the assurance which God gives them in exciting them to new desires. This peace and tranquillity of heart are the source and, as it were, the root of the virtue of hope. When the will has been convinced by faith that it can attain the Sovereign Good, if it profit by the means given it for doing so, it produces two sentiments which are two acts of virtue: by one it confidently expects from God the enjoyment of God Himself, and by the other it aspires to this happiness.'

The learned and pious doctor then gives a distinction between the terms to *hope* and to *aspire*, which it may be useful to note: 'We hope for things which

it depends on others entirely to bestow, and which we cannot procure for ourselves; we aspire to those which we can obtain by adopting certain measures. It is chiefly through the grace and mercy of God that we can attain to the enjoyment of His Divine Majesty, yet He requires that we should correspond with His grace by the feeble co-operation of our consent.

'Hope, by which we repose in God, is mingled with an ardent impulse, by which we bound towards God; it would be defective if we merely hoped without aspiring to the object of our hope, or if we aspire to this Divine object without grounding our pretensions on His own infinite goodness, by which He promises Himself to us. Whence it is easy to judge that that which holds the first rank is not precisely a movement of aspiration, because the only objects considered are the goodness and the grace of God, which are necessary, not only for aspiring after God, but even for thinking worthily of our Sovereign Good.'[1]

6. When these virtues are infused into the soul, and the connection between the theological virtues.

6. We have now to consider the further question as to when those virtues are infused into the soul. For the better understanding and solution of the question, it is necessary to refer to a doctrinal point concerning the connection between the three theological virtues, which may be given in the words of Benedict XIV.: 'When charity is lost by sin, it is certain that faith still remains, unless, perchance, there is the sin of infidelity in the case; and this is true of faith, although it is formless and devoid of life. Whence it is thus decreed in the Council of Trent: "If anyone shall say that, when grace is

[1] Treatise on 'The Love of God,' pp. 110, 111.

lost, faith is also invariably lost at the same time, or that the faith which remains is not true faith, although it be not living, or that whoever hath faith without charity is not a Christian, let him be anathema."[1] And although the holy Council speaks there only of the virtue of faith, yet from its doctrine recognising hope in the sinner, "They are raised unto hope, trusting that God will be merciful to them through Christ," we gather sufficiently that when charity is lost by sin, hope, as well as faith, remains, unless there be present the sin of despair, which being premised, the mutual connection of the theological virtues is proved by their first infusion, not to be necessarily implied in their nature, but to arise from the loving-kindness of God, Who, when He heals anyone, heals him perfectly.'[2]

7. Whether the virtues of faith and hope may be infused before charity and sanctifying grace.

7. According to all, it is certain that charity is not infused before sanctifying grace, but that it is always infused with it. As regards the virtues of faith and hope, theologians are not agreed. Many eminent theologians, such as Cajetan, Suarez, Vasquez, and others, say that it is very possible that as infidels, when they are being converted, elicit acts of faith and hope before they elicit an act of charity, it may be supposed that the habits or virtues of faith and hope are infused into them before the habit or virtue of charity. From the above concluding words of Benedict XIV., we may learn that he holds the opposite opinion, and this opinion is in accordance with the teaching of St. Thomas, who asserts that all the virtues are infused at the same time. St. Bonaventure,

[1] Conc. Tid., Sess. VI., 'De Justificat.,' Can. 28.
[2] Treatise on 'Heroic Virtue,' vol. i., p. 36.

Scotus, De Lugo, and other eminent theologians, also hold this opinion, and it may be regarded as the more probable. It need not be considered necessary for the virtues of faith and hope always to precede charity, although the virtue of charity cannot exist in the soul without them; but it may be asked whether sometimes they are given before justification, so that we may suppose an infidel being converted by gradual steps, by receiving first faith and hope, and remaining without charity for any length of time, let it be long or short. I cannot see any difficulty in admitting and in holding that this can be the case. As the virtues of faith and hope can be preserved in the soul without charity, why may they not be infused without charity? In saying that they may be, and are sometimes, infused without charity, we are not to be understood as meaning that this is always the case, or that it is the ordinary way in which souls are converted to God. The principle that what suffices for the preservation suffices for the infusion of these virtues is not admitted universally, as for the preservation of the faith the absence of infidelity suffices, whilst something more than that is required for its infusion. When a man is justified in Baptism, this Sacrament is the instrumental cause of faith as well as of charity. The Council of Vienne teaches that it is more probable that these virtues are infused into the souls of infants by Baptism, because Baptism has the same efficacy for them as for adults into whom Baptism infuses these habits. The Council of Trent, without any distinction, teaches that Baptism is the instrumental cause of justification in which grace and the virtues

are infused; therefore, Baptism has the efficacy of infusing into the souls, both of infants and adults, the theological virtues of faith, hope, and charity.

Again, the Council of Trent teaches[1] that in the act of justification, together with the remission of sins, a man receives at the same time all these virtues infused simultaneously through Jesus Christ, in Whom he is implanted, faith, hope, and charity. Therefore, we cannot suppose that faith and hope are always given before justification.

According to all, the virtues hold the same relation to grace as the faculties hold to our nature. But the faculties are not given before the nature; intellect and will suppose a soul, or human nature already constituted; therefore, the virtues suppose a man constituted in the supernatural order by grace, as every man must have the supernatural being before he can have the supernatural faculty of acting. Wherefore the virtues are said to be the noble retinue of grace (*comitatus gratiæ*), which would not be true of faith and hope if they were always infused before grace. A man, nevertheless, may sometimes be said to be one of the faithful before justification, on account of an act of faith elicited and not retracted, in which sense we have to understand the sayings of the Fathers concerning the faith which precedes justification; and also the words of St. Thomas[2] when he speaks of a man who receives from God faith, without charity, where from the context we can see that the sentence refers to actual faith by which a man ceases from the sin of infidelity or unbelief.

8. As regards the question, whether the infused

[1] Sess. VI., Chap. vii.

[2] II., ii., q. 6, a. 2 ad 3.

virtues give the just facility in well doing, we have to note the fact that it often happens that the just experience in themselves difficulties in well-doing arising from depraved habits, contracted before justification. This may easily be accounted for when we remember that between the infused virtues and the depraved habits there is not what is called formal opposition, as these virtues and habits are in distinct orders. Thus, as Hunter remarks, a man may remember the Lord's Prayer in Latin, and not remember it in English or any other language, or by learning it in Latin one does not thereby forget it in English. With regard to doing good or evil, we have to distinguish a double facility, or difficulty, one internal, which is in the faculty itself in respect to its acts; the other external, which arises from the presence or absence of external obstacles. Infused virtues impart internal facility, but they do not necessarily remove the difficulties arising from external obstacles, such as from the world, the flesh and the devil. It may and does happen, however, that by fervent preparation beforehand, and by intense charity at the time of justification, depraved habits are entirely vanquished, or, at least, the difficulties arising from them are very much diminished. **8. Whether the infused virtues give the just facility in well-doing.**

From this it follows that persons must not be surprised if after their conversion they still experience in themselves the rebellion of the lower appetite and the presence of their former evil inclinations, as many after their conversion and after entering into the practice of a virtuous life have experienced great difficulty in the way of virtue. Infused virtues did not give them at once

facility in that new manner of life; but this facility may be acquired in time by the repetition of the supernatural acts of the infused virtues. How this happens may be explained either by the increase of the infused habits themselves, or the increase of actual grace and the removal of obstacles, or by the fact that the practice of these supernatual acts affects the natural faculties and powers of the soul and disposes them the better to yield to the influence of grace.

I find in the 'Manual of Catholic Theology'[1] some suitable remarks on the theological virtues with which to conclude this chapter: 'Faith, hope and charity, the marrow and the soul of supernatural life, are pre-eminently the supernatural virtues. On them primarily and directly depends the meritoriousness of all acts of virtue, and they contain the beginnings of eternal life and the participation in or conformation to Divine life. In the language of the Schoolmen, they are purely and simply "gratuitous virtues" that are given freely and for our sanctification and salvation (*gratis datæ et gratum facientes*), and working freely, *i.e.*, for no other motive than God. Their excellence is, however, best expressed by the term *theological* or *Godlike* virtues. The import of this term is that faith, hope and charity have a peculiar excellence beyond that of other virtues. They come necessarily from God; they are known by means of Divine revelation only; they liken the creature to God; above all, they make the life of the created soul like unto the life of God as it is in itself, because they effect a union with God as He is in Himself, and imply a permanent indwelling of God in the soul.

[1] Vol. i., pp. 467, 468.

'Faith, hope and charity taken together constitute the whole principle of the supernatural life in such a way as to work into one another like the parts of an organism. Faith is the root and foundation, charity the crown and summit. Hope stands midway between them. The organic connection of faith and charity is described by the Apostle (Gal. v. 6). Faith is actuated, perfected, animated by charity, so that he who possesses charity ranks highest in perfection, because it completes the union with God in this life and enables us to perform salutary acts. Supernatural life, therefore, consists purely and simply in charity, or, better, charity is the root of all. Between faith and charity, too, there exists an organic relation. Charity presupposes faith in the same way as the animation of the body presupposes its organization. The child of God *lives of (ex) faith in charity;* that is, the charity which informs faith is the fulness and substantial perfection of supernatural life, and all perfect acts of virtue are rooted in charity.'

CHAPTER XV

ON THE CARDINAL VIRTUES

1. The four principal moral or cardinal virtues—prudence, justice, fortitude, and temperance—described by St. Francis de Sales.

1. AFTER the theological virtues the moral virtues are to be considered. The former dispose a man rightly towards the last end of human life; the latter, namely, the moral virtues, dispose a man rightly as to the means which lead him to that end. Virtues are called moral which enable a man to be morally good. The virtues which have God for their formal object, although they are moral and make a man morally good, are distinguished by the higher and more appropriate name, *theological*.

All the moral virtues are reduced to four principal ones, which are called cardinal virtues, and are designated by theology, as well as by philosophy, prudence, justice, fortitude, and temperance. They are called cardinal virtues because they are, as it were, the hinges on which all other moral virtues turn. The reason for this division and reduction of the moral virtues may be stated in a few words. The object of moral virtues is the morally good (*bonum honestum*). Concerning what is morally good a man should in the first place judge properly, and this is done by *prudence;* next he should observe a reasonable order in seeking, in attaining, and in using, created and temporal goods, and this is done by

temperance; then he must be able to confront and to surmount the difficulties in the way of attaining that which is morally good, and this is done by *fortitude;* finally, he should always observe a rational and equitable order in dealing with others, and this is done by *justice.* The inspired writer, speaking of Divine Wisdom, has said of her: *She teaches temperance and prudence and justice and fortitude, which are such things as men can have nothing more profitable in life.*[1]

St. Francis de Sales accounts for these four virtues and describes the manner of their existence in the soul: 'The Scripture tells us that the beautiful garden planted by God Himself for man's use was watered by a river which afterwards divided into four streams. This abode of happiness was an emblem of man; reason, or the light of nature, is the river, whose source is in the human heart, and whose waters bend their course, after being divided into four branches, towards the four parts of the soul. The first of these parts is the understanding, which practically directs our actions, by distinguishing those which should be performed from those which entail ill consequences. The light of nature illuminating this power of the soul communicates to it the *prudence* necessary for discerning good from evil. The same light by shedding its beams on the will, which is the second division of the soul, produces *justice,* which renders to each what is due to him. The third branch of this stream of light is directed to the concupiscible appetite, to which it communicates *temperance,* necessary for moderating the passions which have their seat in this part of the

[1] Wisd. viii. 7.

soul. In fine, the natural light, by extending even to the irascible appetite, imparts thereto *fortitude*, requisite for employing or restraining the movements of this appetite, according as occasion requires.

'These four streams of light, all proceeding from one source, which is reason, are subdivided into many other rivulets which direct man in his search for virtue and conduce to his natural happiness.'[1]

2. All the other moral virtues annexed to these four.

2. As any whole may have various parts annexed to it, so these four virtues have all the other moral virtues annexed, either as *integral* parts or as *subjective* parts or *potential* parts. The meaning of this division of parts may be easily understood. The parts are *integral* when required for the entire virtue, as, for example, the virtue of temperance is composed or constituted by the love of the beauty of temperance and the abhorrence or avoidance of the depravity of intemperance. The parts are *subjective* which are included under a cardinal virtue, as species are included in their genus ; thus, justice is commutative, distributive and legal ; and temperance includes the virtues of abstinence, sobriety and chastity. The parts are called *potential* when a virtue is closely allied or related to a cardinal virtue, but does not attain to the perfection of a cardinal virtue ; thus, penance belongs to justice, because it inclines to repair the injury done to God by sin ; and yet it has not the full complement or reason of justice, because there can be no perfect equality between that which is taken away by sin and that which is restored by repentance.

Benedict XIV. teaches in particular the manner

[1] Treatise on 'The Love of God,' book xi., chap. viii.

in which the other moral virtues are annexed to the cardinal virtues as parts :

'Of the parts of prudence, some are *integral*, others *potential*, others *subjective*, to use the language of the Schools. The integral or quasi-integral parts are memory, which is the knowledge of things past ; understanding, or the knowledge of things present ; docility, or the knowledge of things by the help of another ; sagacity, or the knowledge of something by one's own discovery ; reason, or knowledge gained by inference ; foresight, or the appointment of fit means to a right end ; circumspection, or the observation of the circumstance of time, place, and person ; caution, or the devising of stratagems against any obstacles or hindrances to the production of an act of virtue.

'The potential are, as it were, certain instruments by which acts of prudence are perfected ; and they are good counsel, the work of which is to advise well ; judgment, the work of which is to judge according to ordinary laws ; discernment, the work of which is to judge from higher principles beyond ordinary laws, according to natural reason, as cases or circumstances may demand.

'The subjective parts of this virtue are four : monastic prudence, which is concerned with the good of the individual ; economic, with the good of the house or the family ; political, with the good of the city, commonwealth, or kingdom ; and military, which directs in warfare a multitude assembled for a time to defend a country from enemies and to repel their attacks.'[1]

[1] Treatise on 'Heroic Virtue,' vol. i., p. 139 (English translation).

'The parts of justice are divided into *subjective* and *potential*. The former, which are related to justice as species to their genus, retain and participate in the ideal and definition of particular justice in a twofold respect, either in that of the whole to its parts, or in that of one part to another, as St. Thomas acutely shows. And hence it is that particular justice is either commutative or distributive. . . .

'The potential parts of justice are given by St. Thomas and the theologians as follows: religion, piety, respect, obedience, gratitude, penance, truth, friendliness, affability, and liberality. For all these virtues, since they exist between two parties, and stand relatively, are referred to the virtue of justice, although on another hand they fall short of the idea of justice; as some of them imply something due, and due in the strict sense of the word, but fail of constituting equality; others constitute indeed an equality, but are not due and obligatory in the full sense of the word, as will be apparent on consideration, and is well explained by St. Thomas, who also teaches that the precepts of the Decalogue pertain to justice—as the first three concern acts of religion, the fourth acts of piety, and the other six acts of ordinary justice, which applies to parties who are equal.'[1]

According to the teaching of St. Thomas, there are no subjective parts of fortitude, as it is a particular virtue. The integral parts are these: confidence, that a man keep his mind prepared to attack difficulty; noble-heartedness (*magnificentia*), which relates to the execution of those things which he has begun with confidence; patience, which keeps

[1] Treatise on 'Heroic Virtue,' vol. i., pp. 153, 154.

the mind from being broken down with gloom and falling from its own greatness; and, lastly, perseverance, which is the carrying on the good work to its completion. But if these are restricted to the proper matter of fortitude—that is to say, the danger of death—the Angelical Doctor calls them integral parts of fortitude, whereas if they are referred to any other matter in which there is less danger, they will then become virtues distinct in their species from fortitude, although they are united to it, as that which is secondary to that which is the principal.'[1]

'The *integral* parts of temperance are what are called certain perfections, which accompany each act of temperance as well internally as externally in such a way that every such act proceeds from the habit of temperance. The *integral* parts, then, of this virtue are self-respect (*honestas*) and a sense of shame (*verecundia*). Its *subjective* parts are certain virtues which are referred to temperance as their genus. These are abstinence, sobriety and chastity, which is also called purity and virginity. Its *potential* parts are certain other virtues, which in one respect are akin to temperance, while in another they fall short of its true nature. For these virtues are concerned with restraining certain appetites, with respect to some particular objects, which are not possessed of that keen pleasure which the objects of touch and taste possess. There are eight virtues which are enumerated among the potential parts of temperance, viz.: Continence, mildness, clemency, modesty, humility, attention to one's self (*studiostas*), affability (*entrapelia*), and simplicity.'[2]

[1] Treatise on 'Heroic Virtue,' vol. i., p. 169. [2] *Ibid.*, p. 184.

Of the virtues annexed to justice, there is one which is pre-eminent amongst all the moral virtues and approaches nearest to the theological virtues. This is the virtue of religion, which inclines a man to pay the worship due to God as our Sovereign Lord. It has not God for its immediate object, but only the worship due to God, and it is not, therefore, a theological virtue; but as it comes nearer to God than the other moral virtues, inasmuch as it effects those things which are directly and immediately ordained to the Divine honour, it is pre-eminent amongst the moral virtues.

3. The difference between the natural and supernatural virtues again noticed.

3. Hence we have to note once more the difference between the natural and the supernatural virtues, as also between the acquired and infused virtues, although the older theologians are accustomed to treat of the moral, natural, and supernatural virtues promiscuously. We must not imagine that all that they say about virtues applies to virtues inasmuch as they are supernatural and infused. For example, they divide prudence into monastic prudence, which belongs to private and individual men, and political or military prudence, which belongs to kings and rulers; from this we cannot infer that to all men is given and infused habit by which they can be good kings or generals of armies. Many have supernatural prudence who may be very deficient in the prudence necessary for ruling over a kinghom, or leading an army, or even governing a household. And we need not suppose that special habits or powers are infused by God into kings and princes to enable them to rule their subjects and lead their armies, for such political and military virtues are natural and acquired; whilst the supernatural

infused virtue of prudence is ordained for this one object, to wit, that a man may rightly choose the means which lead to his supernatural and final end. The same may be said of the moral virtues, of which none is supernatural, except in so far as it relates to the right use of the means to our supernatural end. St. Thomas remarks that, as to the virtue of prudence, it is not necessary that a man be a wise counsellor in everything, as, for example, in business matters and affairs of war and the like, but only in those things necessary for salvation. And this is not wanting to anyone who is in a state of grace, no matter how simple or foolish he may be in other respects, according to the words of St. John: *And as for you, let the unction which you have received from Him abide in you. And you have no need that any man teach you: but as His unction teaches you of all things and is truth and is no lie. And as it hath taught you, abide in Him.*[1] This unction will teach men all things, unless in some baptized persons the act of prudence be impeded by some bodily impediment, either of age, as in children, or of some physical disorder, as in cases of brain disease or lunacy.

4. Experience teaches us that, by building, operatives become skilled and efficient in their work, and by energetically surmounting difficulties men become strong, and so on in other things. In like manner virtue may be acquired by repeated acts, and these virtues are naturally called acquired virtues. Besides these, we know from revelation that there are other virtues infused by God into our souls, and these are called infused virtues, which are not the same, but are

4. The acquired and infused virtues distinguished.

[1] 1 St. John ii. 27.

analogous to the acquired virtues. The infused virtues have one thing in common with the acquired virtues, namely, that they are permanent qualities, which dispose a man to do good. They differ, however, in many respects from the acquired virtues. Besides the fact that they are not acquired, but infused, they have this special character : that by them a man is rightly disposed to an end, exceeding the power of human nature, which is the ultimate and perfect beatitude of the soul. And as a habit must be proportioned to the end for which it is given, and for which it disposes a man, it is necessary that these habits, which dispose a man for the attainment of his supernatural end, must be above the power of human nature ; and therefore such habits can never be in man except by Divine infusion, as is the case with all gratuitous virtues. From which it follows that by infused virtues the natural power, which already exists, is not perfected as it is by acquired virtues, but a new supernatural habit is given. The natural power is unable to perform a supernatural act, and therefore the power is not perfected by the infused habit inasmuch as it is a natural power, but only inasmuch as it is obediential. But as the infused habit supposes the natural power and informs it, it is not itself that power, but a true habit disposing to that which is good ; so that from the power or faculty and the habit there results the complete principle of our supernatural activity.

St. Francis de Sales, in the place already quoted in this chapter, elucidates this question : After speaking of the cardinal virtues as the four branches which flow from the light of nature or reason as from a river, he continues : 'The good-

ness of God is not satisfied with these marks of liberality; to enrich Christians with still more precious blessings, He has produced from the superior part of the soul, which is called the most exalted region of the mind, a supernatural fountain, termed grace, which includes faith and hope; though it properly consists in charity, which purifies the soul from sin, and communicates to her a spiritual beauty, which renders her precious in the eyes of God. The waters of this sacred fountain fertilize all the faculties and operations of the soul; they sanctify prudence in the understanding, justice in the will, temperance and fortitude in the two appetites by rendering these virtues supernatural; that man, elevated above his natural condition, may be enabled to seek blessings of a supernatural order, and to tend to a superhuman felicity consisting in union with God.'[1]

5. Benedict XIV., writing on the existence of infused moral virtues, clearly states the question in its doctrinal bearing. He says: 'It is a disputed point whether there is an infusion of the moral virtues together with the theological virtues. St. Thomas discusses the question, whether any moral virtues are given to us by infusion, which he answers affirmatively; because it is necessary that effects correspond proportionately to their causes or principles; whence, just as all the virtues both moral and intellectual, which are acquired by our acts, proceed from certain natural principles already existing in us, so to the theological virtues, whereby our life is ordered unto a supernatural end, which virtues are conferred upon us by God, other habits formed in us by Divine power necessarily corre-

5. The cardinal or moral virtues infused.

[1] Treatise on 'The Love of God,' Book XI., Chap. viii.

spond. And these are related to the theological virtues, as virtues moral and intellectual are to the natural principles of virtue. Scotus, on the other hand, denies the infusion of moral virtues in the faithful, in addition to those acquired. He and his disciples, premising that an unbeliever, coming to the faith and being justified, knows everything that the faith dictates, both that one ought to live justly and chastely and act with fortitude, sometimes as a matter of necessity, sometimes to obtain some final end beyond nature, known by faith and desired by charity, infer from hence that the infusion of these moral virtues is not to be admitted, since without that their acts may be directed to a supernatural end by the dictation of faith and the determining direction of charity. A gloss on the decree of Clement V., quoted in the preceding chapter, gives both the aforesaid opinions; by the contrariety of which everyone will see that it cannot be maintained positively that there is a connection between the habits of the theological and the moral virtues, chiefly because of the case of infants, who (as we have observed) receive in Baptism the habits of the theological virtues by infusion, but according to the opinion of those who do not admit the infusion of the moral virtues undoubtedly cannot receive them.'[1]

Having stated the question and the two opinions in the words of Benedict XIV., we may understand that it is perfectly free for anyone to accept whichever of the two opinions is the more convincing. To be consistent with the doctrine adopted throughout in this work, it is necessary that the opinion

[1] On 'Heroic Virtue' (English edition), vol. i., pp. 37, 38.

be maintained which teaches that the moral virtues are infused, and must be infused, in order to be regarded as supernatural in their principle and in their object. We have the authority of St. Thomas and of many other eminent theologians in favour of this opinion. We have also the authority of the theologians of the Council of Vienne, who considered that doctrine more probable according to which, not into adults only, but also into infants, the virtues were infused—that is, as Innocent III. says, faith and charity and the other virtues. By the expression *the other virtues* hope alone cannot be said to be meant, and it therefore clearly indicates the moral virtues, and implies that these as well as the theological virtues are infused into infants by Baptism.

In further proof of this opinion the words of St. Paul may be cited: *For God hath not given us the spirit of fear: but of power and of love and of sobriety.*[1] From which we conclude that He infuses into us the virtues of fortitude and sobriety as well as that of love. And the wise man teaches that the four cardinal virtues are the gifts of Divine wisdom.[2]

The reason for this opinion is the same as that assigned for the infusion of the theological virtues. As by these theological virtues a man is placed in a perfect state in respect to his supernatural end, so by the moral virtues he is constituted in a like state in respect to the means which lead him to that end. By this a sufficient answer is given to the difficulty of Scotus, because, although absolutely speaking the thing can be as Scotus says, nevertheless without the infused moral virtues the supernatural order

[1] 2 Tim. i. 7.

[2] Wisd. viii. 7.

would not be perfect in every respect, because a man would be in *actu primo*, as the saying is, proportioned to act supernaturally about objects proper to the moral virtues inasmuch as they are moral; but the concupiscible and irascible appetites in so far as they are the subject of these virtues would be wanting in the internal supernatural elevation necessary for eliciting co-naturally the acts of those virtues.

6. The formal object of natural virtue distinct from that of supernatural virtue.

6. We must not confound the formal reason or object of the natural and supernatural moral virtues. Take, for example, the virtue of justice. It is a virtue which inclines us to give to every man his due; its formal object is the right of another, but the formal reason under which that object is desired by justice is the honesty apparent in giving to another what is his by right. Under this respect of preserving the right of another, justice is distinguished from the other cardinal virtues, but the reason of the honesty of preserving another's right is common to natural and supernatural justice. Now, when we compare supernatural with natural justice we discover that the reason prompting or moving them is different. This reason, which supernatural justice has in common with the other moral virtues, is the honesty of the object in so far as it is conducive to a supernatural end. As a supernatural virtue is a habit which disposes a man to a supernatural end, so the formal object of every supernatural virtue, so far as it is supernatural, must be a supernatural end, or those things that lead to that end. This may suffice to explain the idea of a formal supernatural object, as it is common to all the infused virtues in contradistinction to the natural virtues.

'We must observe that the supernatural virtues do

not exclude the inferior virtues, of which nature gives us the germs, and which the practice of their acts develops more or less promptly in our souls, no more than grace destroys nature itself. But these human virtues in the children of God are only humble auxiliaries of the higher virtues, and their part or office is so much the more useful and efficacious according as they are the more deeply rooted and the more widely extended in the depth of the soul.

'We must also recollect that the supernatural virtues surpass those of nature not only from the point of view of excellence, but also from the point of view of activity, or, as I may say, of virtuality. In effect they have for their object not only to facilitate the operations of our faculties in perfecting their natural energy, but they confer on them an increase of power above their own state. By them the understanding or intelligence is raised to heights which no created spirit can reach. And the will knows flights and transports which nature alone cannot possibly produce.'[1]

7. How many are the infused moral virtues? This question cannot be determined in any precise manner from theological sources. All who admit the infusion of the moral virtues admit also the infusion of the four cardinal virtues at least, because these four are enumerated in all our theological works as four distinct and principal virtues. And it seems sufficient to admit these four, since all the other virtues, as we have said, are their parts, either integral, subjective, or potential. The integral parts do not constitute different virtues, but are necessary in order that one and the same virtue may be entire

7. The number of infused moral virtues.

[1] 'La Grâce et la Gloire,' par Terrien, S.J., vol. i., p. 166.

and perfect. The potential parts fall short of the perfection of the virtue by reason of the object concerning which the virtue cannot have a perfect act, as exemplified above by the virtue of penance. But this reason does not demand distinct virtues.

Finally, the subjective parts are exercised about distinct objects, but inasmuch as these objects agree in one common motive or reason, that habit or virtue suffices for them whose formal object is that same common motive or reason. Thus, a man who is inclined to give to every man his due is no less equally inclined to pay his debts to his creditors and to render obedience to lawful superiors. For if he wishes to do the one and not the other, he is not moved to act out of justice, but from some other consideration. The same applies to the other virtues, as, in regard to temperance, the man who observes it as to food but not as to drink cannot be said to act from that virtue.

Nevertheless, if anyone should wish to hold and assert more than four infused moral virtues, there is nothing to be said against his opinion. He is perfectly free to assert and to hold it. The learned and pious Suarez states : 'It must be said that into all the just the four cardinal virtues with all their species of the same order are infused with grace itself, and that therefore they are supernatural and infused virtues.'[1]

8. The connection of the moral virtues with each other.

8. These virtues, if imperfect, are not necessarily connected with each other. Any one of them may be acquired and preserved without the others, as, for example, a man may be just and remain just without being temperate. I have said if *imperfect*,

[1] See Pesch's 'Prælectiones,' vol. viii., p. 18.

because, according to the teaching of St. Thomas, if these virtues be *perfect* in the soul they so coalesce that the man who possesses one of them perfectly possesses all the others, and he who is deficient in one is deficient in the others. It may be further stated that the infused virtues may be had without the *acquired* virtues; and speaking of the acquired virtues, it is certain that one of them can exist without the others, and that we need not suppose that these are connected necessarily with each other.

Benedict XIV., writing on this subject, signifies that it cannot be maintained positively that there is a mutual connection between the moral virtues, since experience proves that some men are humble but not brave. He gives explanations and extracts to show the sense in which their connection is to be accepted and understood. St. Gregory the Great observes: 'It has often been our lot to see persons chaste but not humble, and some who were in a manner humble but not compassionate; others who were in a manner compassionate but in no wise just; others, again, in a manner just but trusting rather in themselves than in the Lord.' The mutual connection of the virtues seems, therefore, only necessary to constitute them altogether perfect, as St. Gregory goes on to say: 'One virtue, therefore, without the rest is either no virtue at all or it is imperfect. For, to use the fourfold division of virtues, prudence, temperance, fortitude, and justice are so far severally perfect as they are mutually in conjunction with each other, but they can in no wise be perfect when they are disjoined. So St. Thomas, when he teaches that we may view the moral virtues in their imperfect state, and so out of connection with each other; on the contrary, if

viewed in their perfect state, that then they are in connection. And he also says that by the habit of vice the virtue opposed to it is lost, and by the loss of that other virtues are lost so far as regards their theoretical and formal perfection.'[1]

9. The connection explained by St. Francis de Sales.

9. St. Francis de Sales explains very clearly this connection of the virtues. 'The soul,' he says, 'may be adorned with some virtues without possessing them all, but they are very imperfect; they are like flowers in a bud, or at times like withered and scattered leaves. In fine, it is a truth taught both by philosophy and theology, that the virtues must be destitute of their natural integrity and consistency when they are separated from each other.' This saintly writer continues: 'Can an intemperate man, who has plunged into the depths of vice, boast of the virtue of prudence? Can we be just while destitute of fortitude, prudence and temperance? Undoubtedly not, since justice is merely a constant application to render to each what belongs to him. The science which directs the administration of justice is called jurisprudence, because it supposes prudence in those who administer it. As for temperance, can we suppose that persons who commit excesses, and who are not sufficiently wise and moderate to render themselves justice, should be able to do justice to others? In fine, do not the words "fortitude" and "virtue" signify the same thing? Is it not the peculiar property of virtue to be strong and vigorous, as it is the property of plants and stones to have certain qualities peculiar to each?

'Prudence is not a real virtue in the intemperate;

[1] Benedict XIV., on 'Heroic Virtue,' vol. i., pp. 38, 39 (English edition).

it should rather be called imprudence. Fortitude divested of prudence, moderation and justice loses its natural character. Justice ceases to be so in the coward who dares not exercise it; in the intemperate man who allows himself to be subdued by his passions; and in the imprudent who knows not how to discern real virtue from what has only the appearance of it. We cannot seek for justice where prudence, temperance and fortitude fail; nor fortitude where we cannot discover temperance, prudence and justice; nor temperance where there is neither prudence, fortitude nor justice to regulate and support it. In a word, no virtue is perfect unless it be accompanied by all the others.'[1]

[1] Treatise on 'The Love of God,' Book XI., Chap. vii.

CHAPTER XVI

THE DISTINCTION BETWEEN GRACE AND THE INFUSED VIRTUES, AND THE DEPENDENCE OF THE VIRTUES ON GRACE

1. The question as to the distinction between grace and the virtues.

1. ALL agree in teaching that sanctifying grace is in some way distinct from the infused virtues. But as to the question whether the distinction is real or only logical—in other words, as to whether it is in the things themselves, or only in the manner in which we conceive them—there is a divergence of opinion. In general the controversy is confined to the two terms—grace and charity. In the tenth chapter of this work, the proposition that grace is really distinct from charity is stated and proved, and the point in dispute between the Scotists and Thomists is explained. To avoid repetition, readers are referred to that chapter.

With reference to the infused virtues in general, it would be very difficult to maintain the identity of all of them with sanctifying grace, and that for two reasons. The first is that a just man who falls into mortal sin is despoiled of grace, and yet he may retain the virtues of faith and hope ; and this is a manifest sign of a real distinction between that which is lost and that which is retained. The second is that the identity of the virtues and grace

can hardly be understood without admitting the identity of the virtues with each other. It may be asked, How can those virtues be identical which can be separated both in this life and in heaven? In heaven, according to St. Paul, charity alone remains to the exclusion of faith and hope;[1] and here on earth faith may remain, even though charity and hope be lost.

We may take the explanations of Suarez and of St. Thomas as showing us at the same time the distinction between grace and the virtues, and the dependence of the virtues on grace. Suarez says:

'By the name of grace we understand a certain form, accidental, it is true, because it is infused into the soul, and inheres therein; but in relation to the infused virtues it is to be regarded as a substantial form, because it is not given as the proximate principle of any definite operation, but as conferring on the soul a certain Divine *esse*, or being. Whence by this form the soul participates in the Divine nature, not inasmuch as that nature is intellect, or will, or any attribute or operation, but as it is a certain essence or nature above every substantial nature created or creatable. As it happens that the Divine nature is, according to our apprehension, the root of the Divine intellect and the Divine will, so this form is in reality the root of the infused virtues, even of charity. And it is by this form that the soul becomes elevated to a Divine state, and consequently, by its force, sin is connaturally expelled; and finally, by reason of it, Divine operations are due to it, even to the Beatific Vision to be obtained in its own time.'[2]

[1] 1 Cor. xiii. 13. [2] Suarez, 'De Gratia,' lib. vi., cap. 11-13.

St. Thomas says: 'As through the intellectual faculty man participates in the Divine knowledge by the virtue of faith, and through the faculty of the will he participates in Divine love by the virtue of charity, in like manner through the nature of the soul he participates, by a certain similitude, in the Divine nature, by means of a certain regeneration and re-creation. As from the essence of the soul faculties—which are the principles of operation—flow, so also from grace virtues flow into the faculties of the soul, and by them the faculties are moved to acts.'[1]

2. A real distinction between grace and the virtues

2. For the better understanding of these extracts, it is well to admit the real distinction between the soul and its faculties The identity of the subject in which they inhere is not an argument for the identity of the forms and qualities that affect it, if otherwise there is sufficient reason for their distinction. Thus, for example, charity and hope reside in the same will, and they are, nevertheless, really distinct. At the same time, taking the opinion of St. Thomas and that of Suarez as true, namely, that the faculties—that is, the intellect and the will—are distinct really from the soul, it clearly follows that a real distinction exists between grace and charity, as well as between grace and the other virtues; for those things that are in subjects really distinct are really distinct from one another. Hence, St. Thomas teaches: 'If grace is the same as virtue, it is necessary that it be in a faculty of the soul as in a subject, for the faculties of the soul are the proper subject of virtue; but if grace differs from virtue, it cannot be said that the faculties of the soul are the subject of grace, or that in which

[1] St. Thomas, 1. 2., q. 110, Art. iv., c. ad. 1.

grace resides. It cannot be said that the faculties of the soul are the subject of grace, because every perfection of the faculties of the soul has the meaning or essential idea (*forma*) of virtue. Hence it remains that grace, as it is prior to virtue, has a subject prior to the faculties of the soul, and that subject is the essence of the soul itself' (in which grace resides).

In truth, the visitation of God to the soul that is justified, in order to be complete, should be not only in the faculties, but also in the very essence and substance of the soul; so that, not only the faculties, but the soul itself may be Divinely informed, and that in it, and not only in the faculties, the Holy Spirit may begin to dwell. By sanctifying grace, therefore, immediately received into the soul, we can understand the expression, 'He who adheres to God is one spirit with Him,' and it is through this grace the special union of the soul with God is effected.

From this reasoning we can understand the radical cause of the distinction between sanctifying grace and charity and the other infused virtues, as also the proper function of grace. Grace is the formal term of man's regeneration, the foundation of his adopted sonship, inasmuch as it is the peculiar participation of the Divine nature, and therefore it affects immediately the nature, or the essence and substance of the soul.[1]

3. The connection of the infused virtues and grace.

3. Although grace is really distinct from the virtues, it is necessary to remember that the virtues are so closely connected with grace in the soul that when grace is lost all the infused virtues are lost, except faith and hope, which are only banished from the soul by sins directly opposed to them, such as

[1] See Mazzella, Disp. V., 'De Gratia Habituali,' Art. v.

infidelity or heresy, and despair. Referring to the virtues that are lost when sanctifying grace is banished, let us take in the first place charity.

(1) Charity is lost when grace is lost.

(1) When the grace of God is lost, charity is also lost to the soul. Whosoever has charity is just, but without sanctifying grace no one is just before God. Therefore, when a man loses grace, he loses at the same time charity. The Council of Trent teaches us that the justification of the impious takes place when, through the Holy Ghost, the charity of God is diffused in the hearts of those who are justified, and inheres in them.[1] Hence, in the heart of the impious man or the sinner the charity of God does not inhere. This truth is also conveyed to us by the words of Scripture, which in many places teaches us that it is chiefly by charity that the children of God are distinguished from sinners, as, for example, in the text of St. John: *He that hath My commandments and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.*[2] The same truth may be established by the consideration of the very nature of the virtue. For charity is the bond of friendship between God and man, and by a grave sin man repudiates the friendship of God; therefore no one in a state of sin can retain the charity of God in his heart. No one can be just without charity, and it is equally certain no one can be just without sanctifying grace, because, according to the teaching of the Council of Trent, the one formal cause of justification is sanctifying grace. Whichever opinion one may hold, either that charity is the same as sanctifying grace, or that

[1] Conc. Trid., Sess. VI., C. 7. [2] St. John xix. 21.

it is really distinct from it, he must of necessity admit that there is a connection between them of such a nature that one cannot possibly be in the soul without the other.

(2) Secondly, let us consider the connection between the moral virtues and sanctifying grace. On this point we have to assert and maintain the proposition that when sanctifying grace is lost the moral virtues also perish. This proposition need not be maintained by those who do not admit infused moral virtues; but supposing their infusion, as we have done all along, we have to regard them as properties which connaturally accompany grace, and they therefore connaturally perish with grace unless God ordain it otherwise. No ordinance of God can be found to this effect. On the contrary, all tradition and testimony is in favour of the proposition that virtue cannot dwell with vice in the same soul, according to the words of St. Paul: *What participation hath justice with injustice? or what fellowship hath light with darkness?*[1]

(2) When grace is lost the moral virtues are lost.

4. There are two virtues that may remain in the soul without grace, namely, faith and hope, and a few words of explanation may be needed to show how this is.

4. The two virtues faith and hope may remain in the soul without grace.

(1) *Faith.* Every grave sin does not destroy the virtue of faith in the soul. The reasons assigned for the loss of the other virtues when grace is banished might appear to be applicable to faith also. But, according to a special law, God has ordained that not every sin that destroys grace destroys at the same time the virtue of faith. The Council of Trent has decreed: 'If anyone shall say that when

(1) Faith without grace.

[1] 2 Cor. vi. 14.

by sin grace is lost, faith is at the same time always lost; or that the faith which remains is not true faith although not living; or that he who has faith without charity is not a Christian, let him be anathema.'[1] As the Council in what precedes this definition is speaking of the infused habits, we conclude that in the definition itself it speaks of the habit of infused faith, and we have therefore to understand that the same virtue of faith which is in the just soul remains also in the sinner who has not denied any revealed or inspired truth. This may be proved from the following texts of Sacred Scripture: *Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name? And then will I profess unto them, I never knew you; depart from Me, you that work iniquity.*[2] *And if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.*[3] *What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?*[4] These texts manifestly speak of those who have the virtue of faith.

(2) Hope without grace.

(2) The virtue of hope, like faith, is not always lost when grace is lost, neither is it expelled by every sin which banishes the grace of God from the soul. Although in reference to this proposition we have not the same express definition of the Church, as we have with regard to faith, nor the same explicit testimony of Holy Scripture, yet the proposition is certain, and as such is taught by the unanimous voice of theologians.

[1] Sess. VI., Can. 28.
[2] St. Matt. vii. 22, 23.
[3] 1 Cor. xiii. 2.
[4] St. James ii. 14.

Reasoning from the merciful manner in which God deals with sinners, theologians say that God leaves to the sinner the virtue of faith, because he is thus in some way disposed to recover justification; and because, on the other hand, there is not the same close connection between faith and grace as there is between faith and charity: for charity sanctifies the soul immediately, whilst faith of itself is only a remote disposition for justification. Therefore the loss of grace does not necessarily involve the loss of faith. The same considerations apply to hope; and therefore we are to suppose that God leaves hope in the sinner for the same reason that He leaves faith in him. It may be added that the acts of these two virtues are required, and are sufficient to enable a man to elicit an act of attrition and to be justified through the Sacrament of Penance.

The Council of Trent teaches that faith is lost by the sin of infidelity. Infidelity is here understood as a wilful denial of any revealed truth. On this we need not dwell at any length, as it is so evident; and it is also evident that the faithful may become heretics and unfaithful, according to the words of St. Paul: *Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith. . . . Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils.*[1]

Then, as, according to St. Paul, faith is the substance of things to be hoped for,[2] hope necessarily perishes with faith. Hope is also destroyed by the sin of despair, by which a man wilfully judges that

[1] 1 Tim. i. 19 and iv. 1.

[2] Heb. xi. 1.

God is unwilling to pardon him, or that He will not grant him the grace to repent. On the other hand, the sin of despair does not of necessity include the sin of infidelity.[1]

5. Grace the principle or fountain of the virtues.

5. The question as to how the virtues proceed or flow from grace, whether physically or morally, may serve further to elucidate the connection between grace and the infused virtues. Amongst those who teach that the virtues are infused together with grace, many teach also that the infused virtues proceed physically from grace, according to the words of St. Thomas: 'As from the essence of the soul the faculties, which are the principles of operation, flow, so in like manner do the virtues flow from grace itself into the faculties of the soul, by which those faculties are moved to act.' And it is said that the emanation of the virtues from grace is as the physical emanation of the powers or faculties of the soul from the soul itself. The argument used to establish this physical emanation of the virtues from grace is as follows: Where grace is not, there the virtues are not; and where grace is, there also are the virtues. From such a connection in natural things we conclude that one physically proceeds from the other, such as heat from the fire; and we would not think of saying that where the fire is there God produces heat. The adherents of this opinion, therefore, conclude that we should not say that God produces the virtues immediately, but that He produces them through sanctifying grace. This reasoning is of no avail against those who teach that faith and hope are infused before grace.

Billuart, that learned and reliable exponent of

[1] See Pesch's 'Prælectiones': 'De Virtutibus in Genere,' Prop. V.

St. Thomas's 'Summa,' treating in few words this subject, says: 'Some think that the virtues flow from grace only morally, inasmuch as they are infused with grace if they be not pre-existing. Others think that they flow physically, or in some way after the manner of a physical flux, inasmuch as grace is their root, and according to the dignity of its state and its capacity as subject it requires them.' 'This,' he says, 'would seem to be more conformable to the manner of speaking of St. Thomas, who says that the virtues flow from, are derived from, and arise out of grace.'

A recent author, the Rev. Father Terrien, S.J., writing on this particular question in his remarkable work, 'La Grâce et la Gloire,' gives us in a few sentences the following explanation: 'We have seen that the Angelic Doctor speaks of grace as the *principle* and *source* from which the infused virtues flow. According to St. Bonaventure, it is the trunk of which the virtues are the boughs and branches. This doctrine appears satisfactory, but it has its difficulties: for a stream cannot exist without its source, nor branches without a trunk, nor effects without a cause. Now, we know that there are virtues—and very excellent virtues, as hope and faith—which can survive grace. . . . What, then, are we to understand when it is said that grace is the principle and the source of the virtues? The objection which has been proposed shows clearly that grace is not to the virtues what the substance of the soul is to its powers or faculties. If we compare these two positions, namely, grace and the virtues, and the soul with its faculties, we shall find between them a certain analogy, it is true, but not a

perfect equality. In reality, the substance of the soul is in regard to the faculties, of which it is the principle, their immediate and necessary support, whereas the virtues do not inhere in grace, but in the natural faculties of the soul, which they perfect for the performance of their operations. Furthermore, the natural faculties of the soul being properties of its specific nature, it is as impossible for them to exist without the soul as it is for the soul to exist without them. (This remark, as to the second part, does not apply to the qualities that regard the individual nature, such, for example, as science and honesty.) We say, nevertheless, that grace has the title of being the root, the principle, and the reason of the virtues, because God ordains them essentially to grace as to a centre, in such a manner that they are not infused nor do they exist except for it, or in connection with it. This truth is so certainly established, that whenever grace is lost irreparably, as in the case of the damned, there cannot be found any infused virtues. The reason of this is because virtues cannot be connaturally in the powers unless grace precede them in the essence of the soul. The elevation of the powers or faculties presupposes the elevation of the essence. It is from grace that they receive their vigour and the plenitude of their life. Apart from the state of grace, they are as branches separated from the stem, which can yet put forth flowers and leaves, but which can never produce fruits. This is why theologians call these virtues dead, or *informes*, which are not radicated in grace, and this is why virtues do not find their normal, definitive, and secure state except in their adherence to, and their union with, grace.

'We may justly compare faith and hope separated from grace to the *quantity* which underlies the other sacramental species in the Most Holy Sacrament. That which we see and touch is an accident which the infinite power of the Creator sustains separated from the substance of bread, its natural subject or principle. But even in its separation it preserves the natural aptitude essential to it of existing in the subject from which it is miraculously separated, and although in the Eucharist it has the mode of being of a substance, it remains always by its very essence an accident. Thus, with due proportion, it may be said that the virtues, which survive in the soul after grace is lost, remain, it is true, but in a state of violent suspension, calling back in a certain manner with all their desires that same grace on which they so necessarily depend, and which alone can give them that perfection which their nature demands.'[1]

6. Grace not without the virtues in a soul.

6. From all that has been said as to the relations between grace and the virtues, we may conclude that, although some of the infused virtues, such as faith and hope, can exist in a soul destitute of sanctifying grace, yet it must be held that sanctifying grace cannot be without the virtues. Whenever it exists in the soul, with it are always united the infused virtues; and for this reason we should understand well what the masters of the spiritual life mean when they exhort all, even those who are in a state of grace, to acquire the virtues. Their meaning is to be understood as referring either to the increase of the virtues or their general exercise. The virtues, like grace, can be increased in the soul. Even a just man may be exhorted to become justified still, and a

[1] 'La Grâce et la Gloire,' vol. i., livre iii., chap. iv.

holy man to be sanctified still, so that he may produce more abundantly the fruits of salvation. A young man gifted with natural reason, and having knowledge according to his state, may be told *to be a man*, to act *reasonably*, to endeavour to acquire true knowledge, and so forth.

The exhortations of the masters of the spiritual life have also another object in view. To understand which, we must bear in mind that the infused virtues in giving us the power to produce salutary works do not, like the acquired virtues, in the same degree give us the facility in acting. And the facility is not always proportionate in degree to the supernatural perfection of the virtue. One who has been a sinner, after his conversion from a long career of faults, often finds a great difficulty in observing the law of God. He experiences the most violent temptations to evil, even after he has recovered the infused virtues and the grace of God, and this cannot be very well explained if we suppose that the infused virtues render the exercise of their acts all at once easy and pleasant. Experience proves that the exercise of the acts of these virtues diminishes the difficulties in their way, and by degrees one acquires a liking, or, as we may say, a taste, for those things that at first are repugnant to our nature.

This change takes place less by the intrinsic increase of the infused virtues than by the disappearance of the obstacles which impede their action. The more one lives to God, the more victories does he gain over himself; and in proportion as the external man is weakened, the passions lose their power over us; the evil inclinations acquired by a sinful life are diminished; darkness vanishes from

the soul, and, all these obstacles gradually disappearing, supernatural virtue is able easily to produce those acts and operations which at the beginning could only be effected with great trouble and under great difficulties.

Then we must take into account the great number of actual graces—lights, interior attractions, heavenly consolations, and the like favours—by which our Heavenly Father recompenses the fidelity of His children. All these things combine to explain how the masters of the spiritual life can and ought to exhort us to the acquisition of virtues, without of necessity supposing them to be absent for one moment from the soul into which grace has found entrance. To acquire virtues means in the case of a justified person to develop in himself those virtues by the merits of good works ; to endeavour to perform their acts more often and more perfectly ; to gain victories over his natural inclinations, and to overcome such obstacles as may be in the way of the free and easy exercise of those virtues ; and thus to obtain from the Divine liberality more abundant helps and graces, which are denied to those souls who may be less faithful and less generous.[1]

[1] See the work already quoted, 'La Grâce et la Gloire,' vol. i., livre iii., chap. iv.

CHAPTER XVII

CHARITY IN ITS RELATION TO THE OTHER VIRTUES

1. The virtue of charity defined and explained.

1. BENEDICT XIV., in his introductory paragraph on the virtue of charity, says, 'Charity is defined to be a supernatural virtue, inclining one to love God above all things, with the love of friendship,' which definition the Doctors of Salamanca explain at large. St. Thomas, in treating of charity, proves that it is a virtue, because it reaches unto God and joins us to God, according to the saying of St. Augustine: 'Charity is a virtue which, when our affection is right, unites us to God, and by which we love Him.' Then he shows us that charity is the most excellent of the virtues (according to 1 Cor. xiii. 13, *But the greater of these is charity*), and adds that it reaches unto God Himself, that it may rest in Him, not that it may obtain anything from Him. Again, he teaches that perfect virtue cannot exist without charity; for although we might suppose a certain virtue directed to some particular good, which really was good in itself, this would be a true, but not a perfect virtue, unless it were referred to the final and supreme good. Lastly, the holy Doctor says that charity is the form of the virtues, since by it the acts of all the other virtues are directed to their ultimate end.[1]

[1] 'Heroic Virtue,' vol. i., chap. iii., sec. iii.

It is to this last sentence we have to direct our attention in this chapter. Every spiritual book gives us a treatise or chapter on charity, and nothing remains to be said in further explanation of the nature, the qualities, and the effects of this virtue. In connection with the other virtues it occupies a place of its own. It is said to inform the other virtues, to include them, and to impart to them their perfection, and it is in this relation that we have now to consider it.

2. According to Sacred Scripture, the other virtues without charity are dead, and can profit nothing to eternal life. Charity manifests its life through the exercise of all the virtues, and it is therefore in some sense their life-giving principle. The scholastics are accustomed to call the vital principle of a thing its form, and transferring this terminology to the moral order, they call charity the form of the virtues, and, according to their teaching, we learn that charity in a twofold respect is the form of the other virtues. (1) The other virtues are of themselves so imperfect that unless informed by charity they do not render a man really virtuous. (2) Charity is so perfect that it renders a man really good, and it subordinates the other virtues to itself and directs them to its own end. This twofold respect must be distinguished and considered separately.

2. Charity, the form of the other virtues.

(1) The other virtues without charity do not make a man really holy. Cardinal Bona writes concerning charity as follows: 'Holiness therefore consists in purity of every description, and in an immovable union with God, which is perfected by the closest bond of love, when the soul, being purged from all the rust of earthly affections, and elevated above all

(1) The other virtues without charity do not make a man holy.

things, has reached that perfection of justice that it may truly and safely say with the Apostle: *Who shall separate me from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? . . . For I am sure that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord.*[1]

Fasting, alms, the chastisement of the flesh, the use of the Sacraments, and other exercises of the same kind, avail much towards obtaining holiness, but without charity they do no good. Although all our goods be distributed to the poor, and though our bodies be delivered to be burned, yet, as the Apostle teaches, if we have not charity it profiteth us nothing.[2]

Speaking of faith, St. James tells us: *As the body without the spirit is dead, so also faith without works is dead.*[3] The Apostle explains in a preceding verse the kind of works he means when he says: *If then you fulfil the royal law according to the Scriptures, Thou shalt love thy neighbour as thyself, you do well.* Faith, it is true, is the foundation or root of justification; but in order that this root may fructify or produce salutary fruits, it must be vivified by charity. On this subject St. Francis de Sales says: 'The virtues are very imperfect when separated from charity, because they cannot conduct man to happiness, which is the end to which all virtues tend. . . . Virtues have their commencement and progress and perfection: they are not always indebted to charity

[1] Rom. viii. 35, 38, 39. [2] 1 Cor. xiii. 3. [3] St. James ii. 26.

for their existence, and they can increase without its help; but they cannot attain perfection without its assistance. They must derive strength from this queen of virtues, to soar to God Himself, to repose in His mercy, and to extract from His Divine perfections the honey of true merit and the vivifying qualities which sanctify the heart.'[1]

(2) Charity imparts perfection and value to the acts of the other virtues.

(2) Habitual charity imparts perfection and value to the acts of the other virtues. This it does by causing them to be meritorious of eternal life. A man who is not in charity with God may indeed perform certain honest and morally good actions, but he cannot merit a heavenly reward.

This is true of grace as well as of charity, and those who do not admit a real distinction between grace and charity find no difficulty in explaining it; but those who, according to the more probable opinion, place a real distinction between sanctifying grace and the virtue of charity, have to give a reason why charity, rather than grace, is called the form of the virtues; and this they do by reminding us that grace and charity are one inseparable bond by which a man is bound or connected with his last end. Then, both grace and charity may be called the form of the virtues in a just man; but as the acts of the virtues are operations, they are referred to the highest operative principle of his state, and this is charity. Therefore the imperfection of the other virtues is supplied for by charity.

3. Charity employs all the other virtues in its service.

3. Charity, by reason of its perfection, cannot remain idle, and it employs in its service all the other virtues. It is in this sense our Saviour speaks when He says: *If anyone love Me, He will keep My*

[1] Treatise on 'The Love of God,' Book XI., Chap. ix.

word.[1] And it is in the same sense that St. Paul tells us : *Charity is patient, is kind ; charity envieth not, dealeth not perversely, is not puffed up ; is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth with the truth : beareth all things, believeth all things, hopeth all things, endureth all things.*[2] We may therefore conclude that charity shows its vitality by instigating the exercise of all the virtues and by ordaining their acts to its own end, to wit, union with God. St. Francis de Sales, referring to these texts of St. Paul just quoted, says : 'The great Apostle does not say that charity imparts patience, goodness, simplicity, and constancy ; but he observes that it is patient, kind, constant, etc. The virtues of a superior order, both in Angels and men, possess an advantage over those of an inferior rank ; besides commanding them their appropriate acts, they can also perform themselves what they command others. A Bishop confers Holy Orders, and distributes the different employments to which the ecclesiastical functions are attached—as, for example, to open and shut the doors of the church, to read, to exorcise, to light the lamps, to preach, to administer the Sacraments of Baptism and the Blessed Eucharist, to offer the Holy Sacrifice and absolve penitent sinners ; and besides conferring these different powers on others, he may exercise them himself whenever he thinks proper, because his own pre-eminent power includes all inferior degrees of power.'

St. Thomas concludes, from St. Paul's description of charity, that this Divine virtue commands the acts

[1] St. John xiv. 23. [2] 1 Cor. xiii. 4 *et seq.*

of all other virtues as well as those the Apostle has enumerated. St. Ambrose, in writing to Demetrius, calls patience and the other virtues members of charity. St. Augustine says the love of God includes all virtues, and performs the peculiar operations of each. These are his words as quoted by St. Francis de Sales:

'The usual division of virtue into four classes [he here alludes to the cardinal virtues] should, in my opinion, be understood with reference to the different affections which proceed from love. Thus, I term temperance a love which is careful to preserve its integrity, to give itself without spot or blemish to the object of its affection; fortitude, a love which suffers all things for the beloved object; justice, a love which regulates wisely everything subject to its dominion, that all may contribute to the advantage of the object to which it is attached; prudence, a love which endeavours to discern whatever may conduce to union with its object, on one hand, or impede it on the other.'[1]

For further explanation of the manner in which charity affects the other virtues and their acts, it is necessary to refer to the merits of our actions, which will be treated more fully later on.

4. In three ways charity informs the other virtues.

4. We may therefore conclude that in three ways charity can be said to be the form of the other virtues: (1) After the manner of a form *informing* or giving life, habitual infused charity is required by which all our works are the works of a friend of God, and worthy of an amicable reward. (2) Charity can be called the *exemplary form* of the other virtues, not that they are generated to the

[1] Treatise on 'The Love of God,' Book XI., Chap. viii.

likeness of charity, but that they operate after the manner and likeness of charity—that is, the other virtues have their own proper and formal object by which they essentially differ from charity, but each virtue, properly speaking, desires some good, while charity has the highest good for its object, and this is the exemplary cause of all other goods. Therefore, the other virtues in operating imitate the virtue of charity, which is exercised about the good of all things. (3) *Effectively* charity commands and directs the acts of the other virtues, not in the sense that every act of virtue, in order to be perfect and meritorious, should be commanded by charity, but because charity itself must sometimes elicit its own act, by which all things are ordained to God as loved for His own sake.

5. The other virtues cannot command an act of the virtue of charity.

5. The other virtues cannot command an act of charity strictly speaking. As the end cannot be made subordinate to the means, so charity cannot be made subordinate to the other virtues; but these other virtues can afford the occasion and the disposition to enable a man to pass to acts of charity, which may be said in a wide sense to be a command. Thus, if a person were moved by religion to think of God, he might thereby be brought to make an act of love of the Supreme Good. This act of love religion itself cannot command, because its power of moving proceeds from a created good, which does not suffice for an act of the love of God above all things. Since faith and hope are dispositions towards charity, we have to understand the sense in which it can be said that charity proceeds from faith and hope. The Council of Trent teaches, in its decree on faith,[1] that it is *Radix et fundamentum*

[1] Sess. VI., Chap. viii.

omnis justificationis—the root and the foundation of the whole of our justification—that is, of our union with God, or our sanctification in this world and of our salvation in the next. Cardinal Manning, commenting on this, says: 'The Council of Trent, in these words, distinguishes the root from the foundation, because a foundation contributes only support: it contributes no life to what rests on it; but a root is not only the foundation of the tree: it is also the productive principle from which it springs. It is as the acorn to the oak. It contains and produces hope and charity, from which our justification springs; faith therefore is the root of our whole justification.' In another place he says: 'Hope springs from faith, and charity springs from faith and hope.'[1]

The words of the eminent Cardinal are to be understood in the sense that faith and hope are required as dispositions for the virtue of charity in this life. Charity remains without them in heaven, but it cannot be found without them in any soul here on earth. They can contribute by their exercise to moving the soul to elicit acts of charity, but they cannot command these acts, and they are limited to their own proper objects, as I have already said of the virtue of religion.

Benedict XIV. explains well the sense in which hope may be said to be effective of love, in these words: 'For as he who hopes to obtain some good, if he cannot obtain it by his own strength, or by himself, loveth him by whose strength and assistance he can obtain it, hope of a reward in heaven is a cause of our loving the Saints, and much more does

[1] 'The Internal Mission of the Holy Ghost,' pp. 97, 124.

it make us love God as the principal object of our future happiness.'

St. Francis de Sales adverts to this subject, and remarks upon it with his usual clearness : 'The perfection of charity is so far elevated above that of the other virtues that, though it communicates itself to them all, it cannot receive any additional value from them, not even from obedience, in which all the other virtues participate most abundantly. For, though we obey in loving God, yet our love does not derive its perfection from obedience, but from its sovereign and eternal object ; if it is the most excellent of all virtues, it is not because we obey in practising it, but because its motive is the most excellent of all perfections, being Divine.

'In observing the commandment of love we certainly obey, and we prove our love by obeying ; but the perfection of obedience is not derived from the docility which animates our love, but from the love which inflames our obedience. Hence we may conclude, that as God is the principle and the term of all that is good, so charity, which is the source and origin of all holy affections, is likewise their end and perfection.'[1]

[1] Treatise on 'The Love of God,' Book XI., Chap. ix.

CHAPTER XVIII

THE GIFTS OF THE HOLY GHOST IN GENERAL

1. The gifts of the Holy Ghost enumerated by the prophet Isaias.

1. THE prophet Isaias, speaking of Christ, says: *And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness. And he shall be filled with the spirit of the fear of the Lord.*[1]

These gifts, as enumerated by Isaias, rested on the head of Christ, and they rest on His body, which we are. The terms used by the prophet express beforehand the grandeur and the plenitude of the gifts bestowed by the Spirit of God upon the humanity of Christ. Now, Christ is our Archetype, and as we by grace become members of His mystical Body, theologians and the masters of the spiritual life conclude from the prophetic text that we also ought to participate in the same privileges. The Holy Ghost, when He enters into our souls as into His temple, enriches His new abode with His manifold spirit in the measure in which we are made partakers of His grace, and according to the degree of our incorporation with the mystical person of the Word Incarnate.

[1] Isa. xi. 1 *et seq.*

The meaning of these gifts.

What are these gifts? St. Thomas defines the gifts of the Holy Ghost to be certain habits that perfect the soul to obey the Holy Spirit with promptitude. 'These habits,' says Bishop Ullathorne, 'attract the soul to follow the Divine inspirations or inbreathings with ease and freedom. The Holy Spirit Himself is called *Altissimi donum Dei*, the gift by excellence of the Most High God. The seven gifts are called the seven spirits as well—that is to say, the seven radiations of Divine light, flowings of spiritual unction, breathings of power, that attract and draw the will to comply with the inspirations of the Holy Spirit. St. Paul says: *There are diversities of graces, but the one Spirit.*[1] And St. Thomas justly remarks that we ought to follow the language of Scripture, which calls these gifts spirits —the *spirit of wisdom*, the *spirit of knowledge*, and the rest. The seven spirits are seven Divine qualities inbreathed. It may be a question whether the seven spirits before the throne of God may not each represent one of these seven gifts of the Holy Spirit in an eminent degree. The breathing of the Spirit into Adam gave him the breath of spiritual life upon his creation. The breathing of Christ upon the Apostles conveyed to them the power of the Holy Spirit to heal the fallen Adam in his descendants: *Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them.*[2] But the Holy Spirit dwelling within the soul is the fountain of the seven gifts, which truth we express in the hymn of the Church in which we invite Him to come and fill our souls, in which also we call upon Him as "the living spring, the living fire, sweet

[1] 1 Cor. xii. 4. [2] St. John xx. 22, 23.

unction, and true love," and we ask Him to confirm and strengthen us with constant power.

'There are two principles of movement, then, in the Christian soul; one is the movement of the man, the other is the movement of God. The mere human virtues move from the natural reason; the Christian virtues move from grace, the free will works with them, and they perfect the man towards his salvation. But the gifts of the Holy Ghost give a higher perfection to the faculties than the grace of the virtues, raising our spirit to higher things and rendering it prompt, vigorous, and readily responsive to the Divine influence.'[1]

2. The existence of the gifts of the Holy Ghost in the souls of the just.

2. St. Thomas, having cited the words of Isaias, says: 'From these words we are clearly given to understand that these seven are therein enumerated as being in us by the Divine inbreathing.' And Suarez on the same text of the prophet says: 'Therefore on the flower Christ the Spirit rested with His gifts. Nevertheless, the Fathers extend these words to other just souls, either because Christ received them, not only for Himself, but for us also, or because of His plenitude we all receive, and these gifts were in all their fulness in Christ, as our exemplar.' All other theologians teach the same doctrine as to the existence of these gifts in the souls of the just, and this same teaching is conveyed to us by the prayers and hymns of the Church, especially those referred to in the foregoing extract from Bishop Ullathorne's work.

St. Francis de Sales gives a reason for the bestowal of these gifts on the just. He says: 'Reason furnishes man with light and instinct

[1] 'Christian Patience,' Lect. IX.

which may conduct him to natural happiness. But at the same time it prescribes certain laws relative to the pursuit of the desirable object, which must be sought to attain this happiness. Man requires many helps to live in conformity to these laws: (1) Temperance, to repress the inordinate movements to sensuality. (2) Justice, to fulfil his obligations towards God, his neighbour and himself. (3) Strength, to repel the suggestions of sin, and to vanquish the difficulties which oppose the practice of virtue. (4) Prudence, to select the means which lead to happiness by the practice of virtue. (5) Knowledge, to discern the real good to which he should tend, and to right the evil concealed under a fair exterior. (6) Understanding, to penetrate the principles and source of virtue, and to obtain a thorough knowledge of its excellence and beauty. (7) Wisdom, to contemplate the Divinity which is the eternal source of all good. These dispositions render the mind of man pliable and docile to reason, which God has imparted to him.

The Holy Ghost, Who resides in our hearts by charity, desires to render us docile to His Divine inspirations, and obedient to the laws of His holy love, the observance of which constitutes our supernatural felicity in this life; and for this end He also affords us helps proportioned to the happiness to which we aspire, corresponding with the natural helps which have been enumerated and equally numerous: these are the holy dispositions of the soul, called by the Scriptures and theologians 'the gifts of the Holy Ghost.'[1]

3. The next question to be examined is whether

[1] Treatise on 'The Love of God,' Pook XI., Chap. xv.

these gifts are habits of the soul, or only acts. A few authors—and one or two of them authors of great authority—teach that they are only *acts*. Thus, Hugo of St. Victor says: 'Against the seven vices there are the virtues which the gifts of the Holy Ghost beget. Between the gifts and the virtues there is this difference: the gifts are the first motions of the heart, as it were, the seeds of virtue scattered on the soil of our hearts; the virtues are the harvest which arises out of them. Confirmed good habits are the effects of the gifts. They are called the seven gifts of the Spirit. . . . They are called spirits—that is, breathings or aspirations which precede the virtues; and they are gifts only, not merits. Virtues are gifts and merits. In the former God works in us and without us, and in the latter He works with us.' This I may call a singular opinion, and (if it be that of Hugo of St. Victor) the gifts, according to it, are only actual preventing graces.

3. The gifts of the Holy Ghost habits or qualities of the soul.

According to Vasquez, the gifts are not habits, but only actual motions, for these reasons: the Holy Ghost can produce all these things in us without corresponding habits. Moreover, as these Divine motions are not necessary for ordinary actions, but only for extraordinary ones, for which the virtues do not suffice, they are not to be regarded as habits, as this would imply that they would be in general idle, and actual motion would suffice for extraordinary actions—just as the gift of prophecy is not in a man habitually, but is given to each actually or in a transient manner when required. Nevertheless, because the Spirit is always present to the just, to move them when required, rightly does Isaias say

that the Spirit rests on them, in the same way as we can rightly say that the Spirit of infallible truth rests upon the Church in proposing revealed doctrine, although for this no permanent habit is required, but only the actual and external assistance of the Holy Ghost. And, furthermore, as Isaias calls these effects spirits, he indicates that they are to be regarded only as actual inspirations.

These arguments serve to show us that the matter does not appertain to faith, and that it can be regarded with a certain amount of latitude.

At the same time, the opposite opinion, that the gifts are habits, is the more probable on account of the authority of theologians. St. Thomas and the Thomists teach it, so also does Scotus with the Scotists; and it may be said that it is the opinion of theologians in general. Reason also comes to our aid in favour of this opinion; for in the order of Providence a habitual gift is always to be understood when it is said that the Holy Ghost comes to a man and remains with him; therefore, the analogy of faith proves that the expression *the Spirit of the Lord shall rest upon him* is to be understood of habitual gifts. Also the general rule of Divine Providence serves to show that all supernatural acts relating to the sanctification of the just suppose the infusion of corresponding and proportionate habits from which such acts proceed. Very often men ought to act from Divine inspiration, and therefore corresponding habits or dispositions for acting must not be wanting to them. It is fitting that the just in those things that appertain to salvation should be easily moved by the Holy Spirit, as in the natural order we observe that an apt pupil should be well

disposed to acquire the superior knowledge which his master imparts. Wherefore no comparison can be made between the gift of prophecy and the other graces *gratis datæ* and these gifts, because it is not necessary that all men be specially disposed in *actu primo* to prophesy, or to perform the other acts corresponding to the graces *gratis datæ*.[1]

4. How the gifts are distinguished from the virtues.

4. We therefore assume that these gifts are infused habits, permanent in the soul, and this gives rise to another question, namely, How are these gifts distinguished from the virtues? It is difficult to come to any certain conclusion with regard to this question. It is the more common opinion of theologians that the gifts are in some way distinguished from the virtues, although Peter Lombard is quoted as holding that they are identical. They are certainly distinguished from the graces *gratis datæ*, and we must not in any way confound these two; as the gifts are bestowed upon all the just, and the graces *gratis datæ* are given only to certain privileged souls. As to whether the gifts are distinct from, or identical with, the virtues, I find various opinions among theologians, to two of which it may be well to direct attention before stating any definite conclusion.

Scotus does not admit any distinction between the gifts and the virtues. He teaches that the gift of counsel is the virtue of acquired prudence; that fortitude is the virtue of the same name; that fear is a species of temperance, piety a species of justice; wisdom the same as infused charity; by the two gifts understanding and knowledge is expressed infused faith—that is, by understanding imperfect faith, which concerns the primary articles; by know-

[1] Pesch, Sec. IV., Prop. VI., 'De Virtutibus in Generæ.'

ledge perfect faith, which is a more explicit knowledge of the dogmas of faith. Therefore, by the seven gifts are expressed two infused virtues—faith and charity—and four acquired virtues, for, according to Scotus, the cardinal virtues are not infused. Hope is not explicitly mentioned, but it is contained under wisdom, by which we find out and desire God as He is in Himself and as He is to us.

I must say that this exposition does not commend itself to my mind. It contains many incongruities, as it supposes faith to be in Christ, or else that in Christ and in the just these gifts are not the same. Besides, according to the more common doctrine, the gifts remain in the blessed in heaven, but are not in sinners, whilst faith does not remain in heaven, and it may remain in sinners here on earth. Therefore, faith is not the same as understanding and knowledge. It may also be remarked that wisdom is not in the will, but in the intellect; but charity is in the will, therefore wisdom is not charity.

Bishop Ullathorne seems to think that some of the gifts coincide with the virtues. He says: 'When the Divine gifts coincide with the virtues, they are only distinguished by their greater splendour and fruitfulness. The virtues are given in the grace of Baptism; the gifts are given in greater strength and abundance in Confirmation; and afterwards augmented in proportion to the humility and charity of the receiver. Of this we have Divine assurance: *If you love Me, keep My commandments. And I will ask the Father, and He will give you another Paraclete, that He may abide with you for ever. The Spirit of truth, Whom the world cannot*

receive, because it seeth Him not, nor knoweth Him: but you shall know Him, because He shall abide with you and shall be in you.[1]

St. Francis de Sales speaks of the gifts as inseparable from charity, and as its peculiar properties, in the following words: 'These gifts are not only inseparable from charity; they may be called its peculiar properties. The gift of wisdom is nothing more than love, which has discovered by experience how sweet the Lord is. Understanding is a love which attentively considers the truths of faith, to penetrate the depth of their sweetness, and to fathom the abyss of the Divinity, descending afterwards from the knowledge of the Creator to that of His creatures. The gift of science is a love which we apply to the knowledge of ourselves and creatures, as conducive to that of the Almighty, and tending to impart a correct idea of the homage due to Him, by the consideration of His essential perfection and our extreme misery. The gift of counsel is a species of love, by which we vigilantly seek the best means of seeing God perfectly. The gift of fortitude is also the strength, which love communicates, for the execution of whatever has been suggested by the gift of counsel. Piety is likewise love, which alleviates suffering and labour, by inspiring a filial affection, and pleasure in performing such actions as are pleasing to our Heavenly Father. In fine, the gift of fear is evidently love, since it urges us to avoid all that is displeasing to God.' The gifts inseparable from charity.

This manner of explanation serves its purpose of inspiring us with a great esteem for the holy virtue of charity, and as showing that these gifts are

[1] St. John xiv. 15-17.

inseparable from it; but it does not of necessity suppose the identity of the gifts with this virtue by calling them its peculiar properties. Charity may be said to vivify and inform them in the same way as we have explained its influx into the other virtues; and in the sense that charity is the greatest gift of the Holy Spirit, and that by which He is said to live and reign in our hearts.

The identity of the virtues and the gifts is explained in another manner by the Rev. C. Pesch, S.J., and in a way that may commend itself to many. He says: 'Let us suppose that besides the cardinal virtues there are infused into the just the virtues of understanding, knowledge and wisdom. If this is admitted, the same habits are virtues in relation to human reason, and gifts in their relation to the higher motion of the Holy Ghost. There is therefore a distinction between the gifts and the virtues, but only an inadequate distinction, because in order that a habit be called a gift the special motion of the Spirit is required; in other words, the gift superadds to the virtue a mobility or disposition in respect to the higher motion of the Holy Ghost. This difference being conceded, in other respects virtues and gifts are the same habits. They have the same subject in which they dwell, namely, the intellect and the will; the same efficient cause, God; the same definitions; and therefore there is no real and adequate distinction between them.' Their definitions will be given when treating in the next chapter on the particular gifts.

This doctrine our author thinks the more probable because beings are not to be multiplied without necessity, but he makes the concession that if

we think we have sufficient reason for doing so, we may hold a real and adequate distinction between the gifts and the virtues.

The opinion that they are really distinct is attributed to St. Thomas, and the following reasons seem sufficient to determine us to maintain it, whilst holding at the same time that these perfections, the virtues and the gifts, are inseparable in the soul in which grace and charity reign. The first reason is that in the contrary supposition it would be difficult to explain why every virtue is not numbered amongst the gifts. The second is that there is an essential difference between the functions of the virtues and those of the gifts; for, as we have said, by the virtue man has reason for his mover, and by the gift he has God Himself. Now, such is the disproportion between these movers, that, even though they act upon the same reason illumined by faith, each requires a distinct disposition in the faculty to receive its particular influence. We cannot, however, conclude from this that the gift renders the virtue less active or less useful, as the gift is infused into the soul to aid the virtue, in order that, under the impulse of the Holy Ghost, it may elicit its acts more easily, more promptly, and more divinely.

5. The gifts in relation to heroic acts of virtue.

5. Some have thought that the gifts of the Holy Ghost have for their proper and special objects heroic and extraordinary acts. As regards the ordinary works of a Christian life, they say that the virtues suffice, and that this is their sphere. So that virtues and gifts have their separate and distinct departments; to the latter belong works of perfect sanctity, to the former acts of common and

ordinary sanctity. Such is not the teaching of the best theologians. They teach, indeed, that it belongs to the gifts of the Holy Ghost to make heroes in virtue, but they assign at the same time an equal sphere of influence to the virtues. If there be a distinction, it is to be found in the mode rather than in the nature of the acts, according to the words of St. Thomas: *Dona excedunt communem perfectionem virtutum non quantum ad genus operum sed quantum ad modum operandi, secundum quod movetur homo ab altiori principio.*[1]

It is the more common doctrine of the Fathers and theologians that the gifts are infused into all in justification; and therefore the opinion that the gifts are given only for heroic acts is not to be admitted. If they were only given for heroic acts, these gifts would be found to be idle and inactive in most men, and no reason could be assigned for their infusion into all indiscriminately, or for their infusion at all, because for actions that are rare and singular, such as heroic actions, the actual help of the Holy Ghost would suffice. Therefore heroic acts of virtue are not entirely the acts of these habits called gifts, but they are explained by them or referred to them, inasmuch as they signify to us the singular action of the Holy Ghost in our souls. At the same time the Holy Ghost can and does move us in that singular manner to act in other matters of virtue that are of precept or of counsel, so that in the same matter in which a man acts by the virtue, he may also act in a higher way by the gifts; and these habits of the gifts do not, therefore, remain idle and inactive in us, but are often exercised if a

[1] I. 2, q. 68, a. 2, ad 1.

man remains long in a state of grace, and is obedient to the movements of the Holy Ghost.

6. The fact that St. Thomas teaches that these gifts are necessary for salvation is a further argument that they are not to be limited to extraordinary and heroic actions. The reason, the Angelic Doctor teaches, that they are necessary to all for salvation is because no man can gain salvation unless he be moved by the Holy Spirit, and these gifts are always infused with sanctifying grace, and are inseparable from it. Divine Providence has decreed that the Holy Ghost should move in a perfect manner only those whom He finds perfectly disposed by His own gifts. God could, indeed, absolutely speaking, enable a man to gain his salvation without the infused habits, but He does not will it. Hence those who have not these habits are first moved by actual grace to dispose them for their reception; then, after they receive them, they are helped in a perfect manner to gain, by salutary works, eternal life, according to the words of the Psalmist: *Thy good spirit shall lead me into the right land.*[1]

6. The gifts of the Holy Ghost necessary for salvation.

In a particular case it might be necessary for salvation to perform a heroic act, as, for example, when a man would have to repress anger against an enemy who has grievously insulted and offended him; or, better still, in the case of martyrdom, when a man would have to choose between the loss of life and the denial of his faith: in these and in similar circumstances we can understand the need of the soul to be aided by the gifts of the Holy Ghost.

[1] Ps. cxlii. 10.

CHAPTER XIX

THE GIFTS OF THE HOLY GHOST IN PARTICULAR

HAVING treated of the gifts of the Holy Ghost in general as to their nature, their object, and their properties, we have now to descend to particulars, and to explain each of these gifts separately.

1. The gifts as affecting the intellect and the will, and the order in which they are to be placed.

1. They are seven, as enumerated by the prophet Isaias: Wisdom, understanding, counsel, fortitude, knowledge, godliness or piety, and the fear of the Lord.[1] This is the sevenfold spirit that, according to the prophet, will rest on the root of Jesse, our Lord Jesus Christ.

'Four of these gifts—knowledge, understanding, counsel, and wisdom—refer to the illuminating and elevating of the mind; the other three—fortitude, piety, and the fear of the Lord—refer directly to the strengthening, sweetening, and exalting of the will, because they affect the heart or will with the sense of Divine things. But the four gifts to the mind are also gifts to the will, because they are not only the greatest illuminators and guides of the will, but give freedom and strength of action to the will, whether in contemplation or in the conduct of life. For the gift of wisdom, which includes the other three, is of the heart as well as of the mind, giving

[1] Isa. xi. 2, 3.

a sensible relish of those heavenly things which the truth presents to the mind, and which we feel through the unction of the Holy Ghost.'[1]

The author, who thus clearly states the division of these gifts as perfecting the intellect and the will, goes on to explain the order in which they are considered as coming to us:

'The prophet Isaias gives the seven gifts in the order of their dignity and excellence, placing wisdom first and the fear of the Lord last. This is a usual method in the Scriptures, and we have it in the Ten Commandments. It is the precedence due to what is nearest to God, and to what brings us nearest to God. But when we consider the gifts as they come to us, we must reverse the order, and place the fear of God first and wisdom last. This has been pointed out by St. Augustine and explained by St. Gregory. In his allegorical style the great Doctor of morals attaches his instruction to the vision of the new temple as seen by the prophet Ezechiel. Describing the gate of the court that looked to the north, the prophet says: *And they went up to it by seven steps, and a porch was before it.*[2]

'"By seven steps," says St. Gregory, "we ascend to the door, as by the seven gifts of the Holy Ghost we come to the kingdom of heaven. These gifts, as enumerated by Isaias, rested on the head of Christ, and they rest on His body, which we are. The prophet speaks of these degrees in their descending rather than in their ascending order, for undoubtedly we ascend from fear to wisdom.

[1] 'Christian Patience,' by Bishop Ullathorne, Lect. IX.

[2] Ezech. xl. 22.

In our mind the first step of ascent is by fear, the second by piety, the third by knowledge, the fourth by fortitude, the fifth by counsel, the sixth by understanding, and the seventh by wisdom. But what is fear without piety? What is piety unguided by knowledge? What, again, is knowledge without the power to will? Our knowledge, therefore, must pass into fortitude, that what we know we may do without fear or alarm, and may defend the good we have. But fortitude is unsafe without foresight and circumspection, which saves us from rushing into presumption and coming to a fall. Fortitude must therefore ascend to counsel, that we may see what is best to be done, and may do it with magnanimity. But there can be no counsel without understanding, teaching us the evil to be avoided as well as the good to be sought and consolidated. For counsel, therefore, we must ascend to understanding. Yet even though understanding be watchful and well-informed, it will still need to be matured and applied by wisdom, that what understanding discovers, wisdom may ripen and bring to its proper end.

'As, then, we rise from fear to piety, and are led through piety to knowledge, and go from knowledge to fortitude, and tend from fortitude to counsel, and through counsel advance to understanding, and through understanding ascend to the maturity of wisdom, we go up by these seven steps to the door that opens into eternal life.'[1]

St. Francis de Sales, in an allegorical manner, also describes these seven gifts as seven steps by which the soul ascends to heaven, and by which it

[1] 'Christian Patience,' Lect. IX.

again descends to procure the same happiness for its exiled brethren.

2. 'Charity,' he says, 'may be considered a ladder, similar to that shown to Jacob, composed of seven steps, by which the holy lovers of the Almighty, represented by the Angels, ascend from earth to heaven, uniting themselves to the God of all glory, and penetrating into the very bosom of the Divinity. They then descend to earth to afford a charitable assistance to their neighbours, whom they seem to conduct by the hand to their heavenly country. Fear, which prompts us to fly sin, is the first step of this mysterious ladder. The second is piety, which tends to the practice of virtue. Science or knowledge is the third, and teaches us to distinguish the good which we should perform from the evil we should avoid. Fortitude, which comes next, prepares us to surmount difficulties which occur. By counsel, which follows, we select the means calculated for the success of our enterprise. By the sixth step, which is understanding, we apply the powers of our soul to the contemplation of the Divine perfection. From contemplation we proceed to the seventh and last step, which is wisdom; here our will is united to that of God; it acquires an experimental knowledge of His boundless goodness, and is inebriated in the sweets of His eternal perfections . . .

2. The order of the gifts illustrated by St. Francis de Sales.

'Some, after having enjoyed this ineffable favour, desire to procure the same happiness for their exiled brethren. For this end they animate their will with a pure and ardent zeal, and embalm their souls with the precious perfume of Divine love; they then descend from the first and highest step to the

second, where their understanding receives the infusion of a clear light, by which they behold the increate beauty of the sovereign good, and become familiar with the truths most calculated to produce the knowledge and the love of God. The gift of counsel, which succeeds that of understanding on their descent, suggests the means of inspiring others with a relish and esteem for the Divine delights which they have themselves experienced. Descending thence to the fourth step, which is the gift of fortitude, they animate their courage to surmount the difficulties which may oppose their zealous projects. The gift of knowledge, which they find at the fifth step, teaches them to instruct others unto justice; they exhort souls to forsake vice and practise virtue. At the sixth step they exert their efforts to transfer to the hearts of others the feelings of piety which animate their own; they endeavour to display the Almighty as an infinitely amiable parent, who should be obeyed with filial fear. In fine, at the seventh and last step they redouble their exertions to enforce a fear of the judgments of God and the pains of hell, that the union of servile and filial fear may urge the happy mortals, whom they design to lead to heaven, more speedily to abandon the things of earth.'[1]

3. The gifts in particular. 3. We have now to treat of these gifts one by one, and in this it may be well to follow the order in which they are considered as coming to the soul, or the order of ascent by which the soul is conducted by them from earth to heaven, according to the above allegorical explanations.

(1) The fear of the Lord. (1) This fear, because it is attributed by the prophet

[1] Treatise on 'The Love of God,' Book XI., Chap. xv.

to Christ, cannot be understood in any way as meaning servile fear, but rather a reverential fear of the Divine Majesty, before which the Angels prostrate themselves. This holy reverence the humanity of Christ owed to God. The Holy Ghost moves us by the gift of fear to pay that same reverence to God. It proceeds from the love of God, and is a certain perfection of that love. It is a fear of displeasing Him. It makes us apprehend and dread the punishment due to our offences less than the offences themselves. As a gift of the Holy Ghost it is a permanent and habitual submission of the soul to God, accompanied with a profound respect towards His Infinite Majesty ; it is a fear of incurring His displeasure even in the smallest things, and an ardent desire to do always His holy will with the most perfect dispositions. It enables the soul to banish temptations to laziness, negligence, presumption, and self-love. It is also a continual incentive to the practice of all the virtues, and inspires a constant vigilance against the dangers and occasions of sin.

Bishop Ullathorne says : 'This child-like fear is the true beginning of hope as well as of wisdom ; for in detaching us from trust in ourselves it sets us free to trust in God. It is neither servile, worldly, nor carnal fear, but the reverence of God in the fear of ourselves. Servile fear is the dread of the slave under the lash of his master, although the master's goodness may change that fear into loving reverence. But so long as fear is servile it places the love of self before the love of God, and dreads His punishments more than it fears to lose Him. Worldly fear is the dread of losing temporal advantages or

social reputation. Carnal fear is the dread of corporal privations, sufferings, or death. The power of the gift of the fear of God is to conquer these fears of the creature, to absorb them, and so banish them from the soul, and to restore us to our freedom and dignity, because the gift of the fear of the Lord delivers us from every other fear.'[1]

St. Anselm says: 'The fear of the Lord is the beginning of the Divine gifts, and the Holy Spirit gives His fear for a foundation on which to build other gifts.'

(2) The gift of piety.

(2) The gift of piety means affection and observance of duties towards our parents. But God is in the highest sense our Father, especially in the supernatural order. Therefore the observance of duties towards Him, by whatever acts it is shown, is the gift of piety, inasmuch as it proceeds from the special motion of the Holy Ghost. It is in this sense St. Paul speaks when he says: *You have received the spirit of adoption of sons, whereby we cry: Abba (Father).*[2] This may be defined as a gift by which we venerate God as our Supreme Parent, and adore Him with the greatest reverence, and by which we observe equity and benevolence towards others as our brethren.

Considered as a gift of the Holy Ghost, it must not be confounded with the natural inclination of tenderness and attachment to parents and friends and country, nor with the moral virtue which makes us faithful to the duties we owe to these. It is a supernatural disposition infused into the soul which renders it docile to the salutary impressions of the Holy Ghost, which fills it, above all, with the most

[1] 'Christian Patience,' Lect. IX.

[2] Rom. viii. 15.

tender respect towards God as our Sovereign Lord and our infinitely good Father, and with tenderness for all those who, like ourselves, belong to Him and bear the impress of His sacred image. This holy disposition should be constantly cultivated and exercised both in the heart as well as in our words and actions, according to the advice of St. Paul to his disciple Timothy: *Exercise thyself unto godliness.*[1]

'Piety,' says Bishop Ullathorne, 'is also godliness, as bringing all our affections unto God; for when endowed with this gift we cannot be contained within ourselves, but must go forth, carried by the flame of piety towards the Divine Unity, and moved by love of the Divine Unity to works of mercy and compassion. Wherefore our Blessed Lord in His piety was wholly given up in His interior to the Divine Unity, and wholly given up in His exterior to us in life, in death, and in the Holy Eucharist.'[2]

(3) The gift of knowledge.

(3) The third gift is that of knowledge. It is that knowledge which is exercised about revealed truths. Supposing their right understanding, it shows revealed truths to be credible, and to be in accord with right reason, and to be fitting and acceptable. In reasoning about revealed doctrines knowledge uses the light obtained from created things, but its formal object is the light Divinely infused. It may also be said to be a gift by which we know temporal things, in so far as they conduct or help us towards our salvation, and the manner of using them properly.

The author already so often quoted aptly describes this gift, as he does all the others. He tells us what the gift of knowledge gives and how it acts:

[1] 1 Tim. iv. 7. [2] 'Christian Patience,' Lect. IX.

'In the first place the gift of knowledge gives us light to distinguish what is true from what is false, what is of God from what is of the creature, what is solid from what is vain and imaginary, and what is truly great from what only appears to be great, although not so in reality. For example, it enables us to see the perfect harmony that exists between humiliation, poverty, and suffering, and the real wants of the fallen man, and thus we learn to accept them, as the sick man takes his medicines, to save him from death and restore him to health. It is a holy commerce, in which we exchange what is temporary and trivial for a wealth that is imperishable. St. Paul understood this commerce well. *The things*, he says, *that were gain to me*, *the same I have accounted loss for Christ. Furthermore, I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and count them but as filth that I may gain Christ.*[1]

'Secondly, the Divine gift of knowledge acts upon the will and brings judgment and action into harmony with the truth in the mind. Thirdly, this knowledge radiates the light of truth upon the sciences, shows their true place, and gives them their due order, whilst it confirms, ennobles, and fertilizes them.'[2]

(4) The gift of fortitude.

(4) Fortitude, as a gift, is that which enables a man to bear adversities and trials, and even martyrdom, when God's glory or honour demands it. The gift of fortitude has this in common with the virtue of fortitude, that it makes a man capable of overcoming the difficulties in the way of his salvation; but it

[1] Phil. iii. 7, 8.

[2] 'Christian Patience,' Lect. IX.

does this in another way. The virtue of fortitude proceeds from the motive of honesty which it discerns in the difficulties that have to be courageously overcome. But according to the gift of fortitude a man resists the difficulties, relying upon the motion and assistance of the Holy Ghost, and as the power of the Holy Ghost is not to be measured by our strength, it may happen that a man under this motion can dare to do those things that are above his strength. It is this gift that made the martyrs invincible in the midst of all their affronts, their tortures, and their sufferings, and enabled them to endure poverty, sickness, and pains of every kind, with a heroism unknown, and with supernatural courage; for such is the power of this gift that it strengthens the soul against temptations to pusillanimity, and makes it contemn all fears, all dangers, and all evils.

I may again quote at some length with advantage from the lecture of Bishop Ullathorne in which he defines the gift of fortitude and gives us the distinction drawn by St. Antoninus between the virtue and the gift of fortitude:

'Fortitude is the gift of the Holy Ghost, which infuses strength into the will, that it may control the irascible appetite, and give it force and courage both to do and to endure great things with the confidence of succeeding in the face of difficulties, according to the will of God. It is also the work of fortitude to repress the solicitations of concupiscence, and to repel the false allurements of self-love, so as to remove the fears arising from adversities and calamities.

'Between the virtue and the gift of fortitude

St. Antoninus has drawn these four distinctions: First, the virtue of fortitude acts within the limits of human nature, but the gift has its measure from Divine power. The Psalmist says: *By Thee I shall be delivered from temptation, and through my God I shall go over the wall.*[1] That is, I shall overcome obstacles that my natural strength could never master.

'Secondly, although the virtue of fortitude gives courage to brave dangers, it has neither the force nor the confidence to overcome them all, but the gift of fortitude enables us to brave all perils that come in the way of duty, and to surmount them every one.

'Thirdly, the virtue of fortitude does not extend to all difficulties, because it rests too much on human strength, which is greater in one faculty in one person and less in another faculty in another person. Thus, one person will have strength to conquer concupiscence, and another to die for God's sake. But the gift of fortitude rests not in our own power, but in the power of God, and, consequently, it extends to all difficulties and suffices for all. Thus was magnanimously declared by holy Job: *Deliver me, O Lord, and set me beside Thee, and let any man's hand fight against me.*[2]

'Fourthly, the virtue of fortitude will not bring every undertaking to a happy conclusion, for it belongs not to any man to carry all his works safely through the evils and dangers that oppose their completion. Death may interrupt them though nothing else should interfere. But the gift of fortitude accomplishes all that God directs us to do, and then brings us to eternal life, the happy

[1] Ps. xvii. 30. [2] Job xvii. 3.

ending of our undertakings as well as of our dangers. St. Paul therefore says of this gift: *I can do all things in Him Who strengtheneth me.*'[1]

(5) The gift of counsel.

(5) Counsel is an intellectual gift and may be easily understood. As we give counsel to others when we direct them in the right way, so we receive counsel from the Holy Spirit when we are instructed by Him as to what we have to do in order to advance rightly in the way of salvation. And as the Holy Ghost is a far higher guide than human reason, it is evident that this gift is to be regarded as the most perfect, as well as the surest, rule of our actions. It not only directs us in singular and extraordinary events, but also in the common and ordinary affairs of life. This is especially the case in regard to our vocation, as, for example, vocation to the religious life or to the priesthood. On this point St. Ignatius, in the 'Book of Spiritual Exercises,' says that there are three times or ways of finding out God's will in regard to a state of life. The first time, which is rare, is when God so moves and draws the will that the person neither doubts nor can doubt about following what is pointed out to him. It happened thus to St. Paul, to St. Matthew, who were called by Jesus Christ, and to many others. The second is when the Spirit of God makes us discern His good pleasure in a manner sufficiently clear and evident by the application of His grace to our hearts. This second is by consolations and desolations. In it the person considering his choice should observe what motions and sentiments he feels without making use of reasons and discourse with himself, but waiting the voice and inspiration of God, himself asking it with full resignation to the

[1] Phil. iv. 13.

Divine will and a real desire to know it. This done, let him observe on what side he finds spiritual comfort, with a certain peace of mind, enlargement of heart, and confidence in God ; and to what side he experiences desolation, aridity, and trouble. If in the time of consolation he feels inclined to one side, and in time of desolation to the other, he must judge accordingly, knowing that God speaks to the soul with spiritual delight and comfort, whereas the devil perplexes and disturbs it. The third time, or way, which is the more common and sure, is when, our spirit enjoying a great calm, our soul free from agitation and exercising freely its natural powers, our understanding enlightened by the light of the Divine Word, we make choice of the most proper means to lead us surely and easily to our end. This end is the glory of God and our salvation. We set this truth before us as an established principle, and as a consequence or a way to arrive at this term we choose, among all the states that the Church authorizes, the one that will best of all lead us to it.

In this third case, a man is led by the virtue of prudence resting on faith, as he determines what is to be done, according as reason dictates the aptitude of the means to the end. In the first and second cases a man becomes so firmly convinced that he is called by God to a certain state of life, that without any further reasoning for one side or the other, he rejects all doubts and fears that would suggest any other line of conduct. Here we may observe the distinction between the gift of counsel and the virtue of prudence, and how useful and even necessary this gift may be sometimes. For often reason rightly dictates that we can do as we please and elect one

state or another; and yet the election of the one, rather than the other, would turn out far better for us, especially on account of the future consequences of our act, which we cannot foresee, but which the Holy Ghost foresees, who gives better counsel than we can possibly give ourselves. According to the words of St. Paul: *The Spirit also helpeth our infirmity. For we know not what we should pray for as we ought; but the Spirit Himself asketh for us with unspeakable groanings.*

I may remark, as to the times and ways mentioned in connection with or in illustration of this gift of counsel, two things: (1) Should it chance to happen that in the *second time* the will should lean to a particular choice, and afterwards, in the *third time*, moved by the arguments of the intellect, should find itself impelled in an opposite direction, we must examine whéther the arguments of the intellect are solid; and if they be we must be guided by them, because, in the first case, there is no certainty that the impulse comes from God, and consequently the guidance of the intellect is more secure and more in conformity with our nature. But should the arguments of the intellect appear weak, while the movements of the will are strong and highly indicative of the will of God, the opposite course must be pursued. (2) 'We should much mistake the gift of counsel,' says Bishop Ullathorne, 'in supposing that its light is always given to the individual whom it concerns directly. The Holy Ghost provides for the fundamental and essential virtue of humility, without which the plenitude of the gift cannot be received. He therefore often conceals from one what He makes known to another, and guides the

one to seek light from the other, that the humility of the act may open the mind to receive the light of counsel. Again, it is written that *where there is much counsel there is safety.*[1] Counsel collects into one what the Divine wisdom distributes to several, giving light to one and the desire of light to another, who obtains it by consultation. Hence holy Tobias admonishes his son : *Seek counsel always of a wise man.*[2] And we are taught by the Holy Spirit : *Be at peace with all men, but let one in a thousand be thy counsellor.*[3] St. Bernard points out a double leprosy that eats into the soundness of counsel, self-will and self-interest, both of which listen more to the perversity of nature than to the guidance of God.'[4]

(6) The gift of understanding.

(6) Understanding is a gift by which the soul apprehends the truth revealed by God, both practically and theoretically. When the Apostles did not understand the sense of Christ's words, He said to them : *Are you also yet without understanding?*[5] He, therefore, has this gift who rightly understands the sense of the words of God, and is also able to judge of the connection between them and other truths. When a man possesses this gift, he has a certain Divine instinct for perceiving rightly revealed truths and understanding them. It enables the soul to apprehend supernatural things, not only by the simple assent given them through faith, or by study and research according to science, but by experience and by a taste for Divine things, which gives a habitual union with God. The state of ignorance and stupidity which is the result of our

[1] Prov. xi. 14. [2] Tob. iv. 19.
[3] Ecclus. vi. 6. [4] 'Christian Patience,' Lect. IX.
[5] St. Matt. xv. 16.

fallen and corrupt nature causes us to be slow, dull, and little capable either of entering into the motives of our faith, or of discovering the sanctity of the Divine laws, or, in fine, of forming a just idea of our duties, so that we are exposed to many different temptations, such as doubts, troubles, and incertitude, which disturb many as to revealed truths; also the love of pleasure, of sensual gratification, and of worldly goods, destroys the taste and appreciation we should have for spiritual things. The remedy for these evils, and for the dulness of our nature, which is their cause, is the gift of understanding bestowed upon us. It raises our souls out of darkness and ignorance, and it enables them to know and esteem the great motives of faith, of love, and of hope, and of the other virtues, which our holy religion presents, and which confirm us in our belief. The Holy Ghost by this gift imparts to the soul a luminous and immovable certainty. He makes us see clearly and feel in a lively manner in the secret depths of our soul the power of revealed truths, and He causes to originate in and emanate from the mind holy thoughts, which inflame our hearts with love and fill them with pious affections and salutary desires. Faith is a simple assent to the truths which one believes; the gift of understanding is a kind of Divine light, by virtue of which the soul enters in some manner, as it were by instinct, into the object of its faith, to know its nature, its reasons, its relations and its convenience or utility. Some such profound sense of sublime truths is sometimes discovered in simple children or in illiterate and uneducated people. Without effort or labour they learn and know the things of God

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with astonishing accuracy and clearness, and although they may not know these things after the manner of reasoning, nor so as to be able to give an account of them or to translate their ideas into suitable words, the gift of understanding, which raises them and delivers to them the spirit of truth and light, is their teacher and master.

7) The gift of wisdom.

(7) Wisdom as a gift is that by which we contemplate Divine and eternal truths, and judge all other things according to their standard. Wisdom differs from the gift of knowledge in this, that it does not reason according to temporal, but according to eternal maxims as they are in God, the principle and end of all things.

'Who,' says Bishop Ullathorne, 'can declare the splendour of this gift? Implanted in the human heart, it illuminates Divine and eternal things, and gives us the sense of eternal good. Human wisdom consists of the knowledge of things in their causes, and especially in their supreme cause. But the gift of Divine wisdom is a certain created participation of the Holy Spirit, as He is the Eternal Wisdom. That Eternal Wisdom is the infinite light of the infinite love of the Father and the Son in the Person of the Holy Ghost. In the words of St. Bonaventure: "The wisdom that descends to us from above is the splendour of the truth in the delightful sense of good. Having God for its chief object, as He is the true good that attracts our will to Him, it draws us to love God, and to delight in Him. Wherefore," concludes the great Doctor and Saint, "the gift of wisdom is a supernatural habit infused into the soul by the Holy Spirit, enabling us to know, to love, and to delight in God."'[1]

[1] 'Christian Patience,' Lect. IX.

An example will illustrate the difference between faith and the three intellectual gifts: wisdom, understanding, and knowledge. 'The Incarnation is revealed by God. Faith, on account of the authority of God revealing assents to this proposition: The Son of God was made man of the Virgin Mary. By the gift of understanding a man perceives the sense of the proposition to be: Two natures, the Divine and human, were united in the one Person of the Word, Who, according to His human nature, was born of the Virgin Mary. By the gift of knowledge a man reasons as to how convenient it was that God should assume our nature and be made one of us, that by this mystery restitution might be made to God in that same nature which had suffered ruin and incurred the just anger of God, and the like. By the gift of wisdom man considers how, by the Incarnation, the Divine goodness, justice, sanctity, and power, are made manifest, and thus gains a taste and love for these Divine perfections as they are evidenced in this mystery. Thus, all these acts are engaged upon the same material object: faith, by assenting; understanding, by perceiving its true sense; knowledge, by reasoning according to temporal principles; wisdom, by contemplating the eternal reasons. These gifts are distinguished from theology, because in theology we follow the light of reason, illuminated by faith; but by the gifts we follow the guidance of the Holy Ghost.'[1]

I may use another illustration of all the gifts, as they may be said to belong to certain classes of individuals, which Cardinal Manning explains and applies in his valuable work, 'The Internal Mission

[1] See Pesch, 'Prælectiones': 'De Virtutibus in Genere,' No. 107.

of the Holy Ghost': 'We have gone over these seven gifts one by one, and we have seen that the gift of holy fear is the gift of the children of God, and the gift of piety is the gift of the sons of God, and the gift of fortitude is the gift of the soldiers of Jesus Christ, and the gift of science is the gift of the disciples of the Holy Ghost, and the gift of counsel is the gift of the pastors of the flock, and the gift of intellect is the gift of the Doctors of the Church, and the gift of wisdom is the gift of the Saints, among whom are mentioned little children and all who are faithful to the Spirit of God.'[1] This enumeration may show the different classes of persons in which these gifts are brought into action by reason of their special state or vocation in life. We must, however, bear in mind that these seven gifts are given to every baptized person. All the just receive them, but they lie dormant in the soul until they are cultivated and brought out into activity. 'As the eye and the ear have dormant perfections, which are never known until they are cultivated, so these seven gifts of the Holy Ghost need cultivation, that they may be brought to their perfection. They were all given in Baptism, and they all exist simultaneously in every soul so long as it is in a state of grace. They are at once and all together forfeited if one falls into mortal sin. But so long as the soul is in union with God these seven gifts are all present. Some, perhaps, lie dormant altogether—all of them, indeed, at least in some degree—but they are simultaneously present in the soul. We shall form a false conception if we suppose them only to act successively and in order of time. They do not act one before the other, nor

[1] 'Internal Mission of the Holy Ghost,' pp. 404, 405.

does one spring from the other, but they act all together, like as the faculties of the intellect, which are all simultaneously at work in the mind. All are present, all are in activity, though some are more developed than others.'[1]

4. Two or three important observations remain to be made, so as to avoid any misunderstanding or equivocation on this delicate question of the gifts, and these I take from the work entitled 'La Grâce et la Gloire,' by the Rev. Father Terrien, S.J. The first is as to the relations of the gifts to the virtues. The gifts, as already remarked, do not replace the virtues, nor do they impair their utility. Their object is to aid the virtues and to complete them. They are *in adjutorium virtutis*, as St. Gregory the Great has said. A teacher does not supply intelligence to his pupil, but he directs, stirs it up and makes it more active. He is a help to the intelligence, but he cannot take its place. To use a familiar comparison, these gifts are to the soul, enriched with infused virtues, what a strong breeze is to the vessel which is already furnished with motor power and sails. **4. Observations for the better understanding of the gifts of the Holy Ghost.**

The second observation is that the gifts cannot influence our supernatural operation without the actual impulse of the Holy Spirit. It is not their part to move us, but to dispose us to receive with docility the Divine motions. For the illumining of our intelligence and the diffusion of the Divine light over our mind, and for the raising up of our will and leading it to perform the most perfect acts of the sons of God, it is necessary that the Divine sun cast its rays and its heat upon our souls.

It may be asked how it is that so many who live

[1] 'Internal Mission of the Holy Ghost,' pp. 202, 203.

in a state of grace, and are enriched with the virtues and the gifts of the Holy Ghost, remain so feeble, so imperfect, so ignorant and forgetful of all things of heaven, and so devoid of holy reflections and generous resolutions. It is because their habitual distraction, their carelessness about small faults and defects, their want of mortification, and their tepidity, are obstacles to the action of the Holy Spirit. A soul bound with so many chains rarely allows itself to be raised up by Divine inspirations when, notwithstanding its unworthiness, the Holy Ghost condescends to breathe upon it. The Apostle warns us against this twofold misfortune when he says: *Extinguish not the Spirit*[1]—that is to say, Do not hinder salutary inspirations being poured into your soul. And again: *Grieve not the Holy Spirit of God*[2] by your resistance—that is to say, Yield to the movements which He imparts to you.

The last observation is in explanation of an expression frequently used by our teachers and masters of the spiritual life. They speak of *Divine instincts*, and we may well ask what is meant by these words. Under instinct we class those acts which are independent of all previous education, that happen without reflection and are born, as it were, spontaneously of nature. The animal kingdom furnishes us with wonderful examples in the works of bees, of ants, of spiders, and other insects. Man also has his instinctive operations, but these are not frequent, because reason holds sway over his actions, and liberty remains always in the government of his life.

Now, the impulses of the Spirit of God which

[1] 1 Thess. v. 19. [2] Eph. iv. 30.

affect the intelligence or the will are not the result of our free activity; they precede it. The acts by which they impress themselves upon the soul are in us without our own agency, *in nobis sine nobis*, as expressed by St. Augustine. They are therefore analogous to instinctive operations, the more so as nature alone cannot account for them. And when we follow with docility the movements of grace and those for which the gifts of the Holy Ghost prepare us, our virtuous operations have something instinctive about them. For although they must be free in order to be meritorious, there is often a stamp of spontaneity about them that distinguishes them from acts of common virtue. It would be necessary to be a stranger to virtue never to have noticed or experienced this. How often has it happened that when a soul is in darkness and feels itself without hope, without love, sad and desolate, a sudden ray of Divine light has entered into it, dispelling the clouds and renewing hope and fervour! It was the Spirit Who consoled us by His inspirations. He can therefore in His goodness often reveal Himself in this way to our souls, and we can in virtue of His gifts correspond to these salutary attentions and mercies.

It is in this sense that St. Thomas speaks when he says: *Homo spiritualis non quasi ex motu propriæ voluntatis principaliter, sed ex instinctu Spiritus Sancti inclinatur ad aliquid agendum*—The spiritual man is inclined to do something not principally, as it were, from the motion of his own will, but from the instinct of the Holy Spirit.[1]

[1] See a work entitled 'La Grâce et la Gloire,' livre iii., chap. v.

PART II

THE GROWTH AND INCREASE OF THE SUPERNATURAL LIFE: THE MEANS OF ITS INCREASE

CHAPTER I

GROWTH AND INCREASE OF THE SUPERNATURAL LIFE IN THE SOUL

1. To grow is the law of the children of God until they reach the state of perfect man, *unto the measure of the age of the fulness of Christ*, as St. Paul expresses it.[1] In the spiritual or supernatural order, we are first of all as children born in Baptism, and we have to continue to grow until Christ be formed in us more completely. It is for this reason that the Church is called our mother. She has given us life by the grace of Baptism; she has been charged by Christ, her Divine Spouse, with a mother's care over us, to watch over our growth, to aid and to direct it.

1. Growth the law of the children of God. Analogy between the natural and the supernatural life.

There is an analogy between the natural and the supernatural life of man, as has often been said. In both, the principles which constitute their life are infused when they begin their existence, but time is required for their development. The Rev. Father Terrien, quoting Aristotle, says that, of beings ordained to perfection, some obtain it without movement; others by one movement; others, in fine, by a succession of movements of longer or shorter duration. To possess perfection without movement

[1] Eph. iv. 13.

is proper to God alone, Who by nature is subsisting, sovereign, immutable and infinite perfection.

To attain perfection by one movement or act appertains to the angelic spirits, for God alone, their Creator and Sanctifier, demanded of them only one act of love and of adoration before His Supreme Majesty, in order to admit them into eternal bliss. This order of Providence was in harmony with their nature, which was from its origin perfect in all its faculties, and was able, therefore, by one bound to reach its final end. According to the teaching of St. Thomas, the angelic will, having once made its choice to adhere to God or to revolt, could not afterwards change, because as an Angel apprehends immovably by the intellect, so he adheres to the decision indefectibly by the will. The angelic intelligence embraces all the reasons for its choice and all the consequences, and it can, therefore, never revise its determination after having once taken it. The Angels finished their term of probation by one act, and whether or not, absolutely speaking, they could change afterwards, it is certain that God decreed their salvation or damnation according to that one act of their free will, by which they turned to God or revolted against His authority. The bad Angels became obdurate in sin, and no time nor grace of repentance was offered to them.

Their case, at all events, was very different in this respect from ours. Man does not attain his perfection but by a succession of movements or operations. In reality it requires years for his nature to reach its full physical, intellectual, and moral maturity in the natural order. Such is the weakness of our reason that it requires more or less

deliberation for any suitable choice; there are so many doubts, hesitations, temptations and turnings to contend with, because there is so much darkness, so many glimmerings and attractions in opposite directions, struggles between the inferior and superior parts of our being as to which will obtain the mastery; in a word, the full light and the full possession of ourselves are often wanting.[1]

2. This law of successive growth is applicable to the order of grace as well as to the order of nature; but at the outset we have to notice some erroneous notions.

2. Differences to be noted between growth in the order of grace and in the order of nature.

(1) A boy grows automatically, spontaneously, and without trying. One or two simple conditions are fulfilled and the growth goes on. This has been put forward by a recent Protestant writer in support of a theory that the Christian life grows in the same manner without trying, without fretting, without even thinking. He does not mention one of the simple conditions, namely, that the boy must get food, and take it and digest it, or he will not grow nor live.

(2) A boy not only grows without trying, but he cannot grow if he tries. The Protestant author, having made this statement, goes on to say: 'No man, by taking thought, has ever added a cubit to his stature; nor has any man by mere working at his soul ever approached nearer to the stature of the Lord Jesus.' The theory which the author endeavours to develop by these statements, and by others of a like nature, seems to me wanting in its application to the natural development of our faculties, and totally at variance with sound Catholic teaching as to

[1] 'La Grâce et la Gloire,' livre vii., chap. i.

our growth and increase in grace and in the virtues. This we shall see afterwards.

How on earth can a man increase in science or in any art simply by putting himself in position and preserving the right attitude? Yet this writer tells us that God gives the wind, and the water, and the heat; and man but puts himself in the way of the wind, fixes his water-wheel in the way of the river, puts his piston in the way of the steam, and so holding himself in position before God's Spirit, all the energies of Omnipotence course within his soul.[1] An easy way of getting to heaven, but not the Christian way of working out our own salvation in fear and trembling.

3. Increase in grace and in the infused virtues.

3. We have seen in the preceding chapter that the supernatural life of the soul consists in grace and in the virtues. That life, therefore, may be increased as grace increases and as the virtues grow in strength in the soul, and our spiritual or supernatural growth may be explained by showing how grace is augmented and how the virtues receive their increase. The subject thus divides itself into two parts: (1) The increase of grace, and (2) the increase of the infused virtues.

(1) The growth or increase of grace.

(1) Jovinian, an early heresiarch, who wrote about the year 382, and whose errors were confuted by SS. Jerome, Ambrose, and Augustine, taught that grace and the virtues were equal in all men, and that the future glory of the Saints is equal, as no account is taken of the diversity of merits. Luther and some of the Reformers of the sixteenth century, who taught that justification consists only in the

[1] 'Natural Law in the Spiritual World,' by Henry Drummond ('Growth').

imputation of the merits of Christ, as a consequence, taught that the just have all the same degree of justice or holiness.

According to Catholic teaching, all this is false. As there are different degrees of glory in heaven, which are bestowed according to the measure of the justice of each, so there are different degrees of grace here on earth. In the first justification of adults (this cannot be affirmed with regard to infants) grace is infused into each one according to the measure of his disposition and co-operation as defined by the Council of Trent.[1] To this the Fathers apply the words of St. Paul: *To every one of us is given grace according to the measure of the giving of Christ.*[2] Not, as St. Jerome says, that the measure of Christ is different or unequal, but that His grace is infused to the amount which we are able to draw or contain.

'We are taught that the grace purchased for us by God may be compared, and is compared in Scripture, to an open fountain, whence he who pleases may draw as much as he pleases. Whoso brings the largest vessel will carry away the most copious draughts. It will follow, therefore, from this that grace is not equal in each of us, for the will-power in one man differs in depth and in intensity of purpose from the will-power of another. He, therefore, who concurs most with the moving, and the preventing grace of God, will receive from the hand of God a greater amount of grace; and in proportion to the magnitude of the graces received will be his favour with God. He will be more pleasing in His eyes, and will be accounted by Him greater and

[1] Sess. VI., chap. vii. [2] Eph. iv. 7.

nobler than one who has not corresponded so fully with the operation of grace in his soul.

'Hence, it is not surprising to find that the Sacred Scriptures speak in the most unmistakable terms of the inequality of grace in different men, and of the possibility of increasing the store which one may have already received from the treasures of God. When our Lord pronounced that splendid eulogy on the saintly Baptist, which the embassy from John gave Him occasion to utter, He concluded His words with this weighty sentence: *There hath not arisen amongst them that are born of women a greater than John the Baptist.*[1] And this did not refer to his dignity, nor to his office—for many of the prophets had the self-same mission to perform, only at an earlier date—but to the grace and sanctity which made his life so rich in examples of the highest virtue.'[2]

Grace, once received, may be increased. In proof of this, the teaching of Holy Writ is very explicit, and numerous texts are quoted to remind us of such an important truth. *The path of the just, as a shining light, goeth forward and increaseth even to perfect day.*[3] *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*[4] *God is able to make all grace abound in you. . . . And He will increase the growth of the fruits of your justice.*[5] *He that is just, let him be justified still, and he that is holy, let him be sanctified still.*[6] St. Paul speaks of this growth: growth in the knowledge of God,[7] growth in charity.[8] Hence the Church condemns

[1] St. Matt. xi. 11.
[2] 'Principles of Religious Life,' by Rev. F. C. Doyle, chap. xx.
[3] Prov. iv. 18. [4] 2 St. Pet iii. 18. [5] 2 Cor. ix. 8, 10.
[6] Apoc. xxii. 11. [7] Col. iii. 10. [8] Eph. iv. 13-15.

all those who teach that the justice received from God is not preserved, and even increased, by means of good works; or who maintain that these good works are themselves the fruit or the sign of justification, and not the cause of its increase.[1]

'Also our reason tells us that the grace of God cannot be equal in all men, from the simple fact that our Lord said to His Apostles: *In My Father's house there are many mansions*—*i.e.*, many different degrees of glory; and that St. Paul formulated the same truth in the well-known passage in which he says: *As star differeth from star in glory*, so also shall the faithful differ from each other in the glory of the life to come.[2] Now, if there is (to be) inequality in the degrees of glory wherewith God shall reward His elect, there must of necessity be inequality, also, in that for which He will crown them. And what is that? By the admission of all, it is nothing but His own Divine grace, which, as by a natural law, He crowns with eternal glory; for glory succeeds to grace, and grace is the seed of glory' ('Principles of Religious Life').

I may say here, in a few words, that this increase is formally effected by the physical intensity of infused grace, and its deeper rooting, as it were, in the soul. The efficient cause of the increase is God; the moral instrumental cause is the reception of the Sacraments; other good works are also the moral cause, because by them we merit an increase of grace.

(2) The measure of the increase of grace.

(2) We have now to consider the measure of the increase of sanctifying grace. The question implied in this is whether sanctifying grace can be increased

[1] Conc. Trid., Sess. VI., Can. 24. [2] I Cor. xv. 41.

without limit. The granting of grace without limit is, absolutely speaking, possible, because God is omnipotent; and as to the capacity of the subject, this capacity is the obediential power, which of its own nature extends to everything that does not involve a contradiction. No limit is, therefore, to be placed to the increase of grace, except according to the Divine will and decree. God wills to give to each man certain determined graces, by which he can attain to a certain degree of sanctifying grace; and as the Divine knowledge and decree cannot fail, no man can progress beyond that degree. Moreover, as God wishes different degrees of glory in His kingdom, He has decreed also, by reason of that diversity, so to distribute actual graces that one may obtain one glory, another another. Hence every man cannot acquire that same degree of sanctifying grace, which any Saint has, and no man can attain to the degree of sanctifying grace of the Blessed Virgin, and much less to the height of the grace of Christ. This does not prevent a just man increasing continually in grace, for He Who said, *Be not afraid to be justified even to death; for the reward of God continueth for ever,*[1] will give, also, graces that this advice may be followed. From the fact that God will not give greater graces indefinitely, it does not follow that He will not always give us His graces. On the contrary, as we have always until death to keep His commandments and to resist temptations, that Divine grace, without which these things cannot be done, is always at hand. Therefore, we not only can, but we ought always to increase in grace. We have never to cease our endeavours to advance in per-

[1] Ecclus. xviii. 22.

fection. In fact, every man can obtain more grace than he actually receives in his lifetime; for, according to the ordinary law, there is no just man who does not sometimes or often fail somewhat in corresponding to the Divine calls, or in consenting to them, or co-operating with them; or a man uses no endeavour on his part, and consequently he resists, so that grace will not have its effect; or he uses small endeavour, so that the effect is lessened. Therefore, every just man, to the end of his life, can progress in the grade of co-operation with the graces he is offered; and the more he co-operates with the graces received, the more and the greater will be the graces that God will bestow upon him in the future.

(3) The increase of the virtues.

(3) That the virtues are intrinsically increased is evident from the same Scriptural texts which prove the increase of grace. To these texts we may add the following, which signify the increase of the theological virtues: *Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.*[1] *For we have come*, says St. Paul, *as far as to you in the Gospel of Christ. Not glorying beyond measure in other men's labours; but having hope of your increasing faith to be magnified in you according to our rule abundantly.*[2] And, again, St. Paul writes: *And this I pray, that your charity may more and more abound in knowledge and in all understanding.*[3]

The texts are to be understood not only of the acts, but also of the habits of the virtues. For, as supernatural justice consists in habits, he who increases in justice or sanctity increases in the habits, as the

[1] Rom. xv. 13. [2] 2 Cor. x. 14, 15. [3] Phil. i. 9.

Apostle explains: *But doing the truth in charity, we may in all things grow up in Him Who is the Head, even Christ. From Whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity.*[1] Therefore by good works all the members are more closely joined with Christ and become more fully participators of the supernatural life which from Christ, the Head, descends unto all the members of His Mystical Body. We may conclude from this consideration that if by good works our union with Christ is perfected, so also by them grace and the virtues are increased.

Wherefore, as the Apostles prayed to God, *Increase our faith,*[2] and as the Church prays with them, *Omnipotent, eternal God, grant unto us an increase of faith, hope, and charity,* these words can only be understood as signifying an increase of the supernatural habits or virtues.

The holy Fathers teach that supernatural virtue, the same in species, is in various grades in different men. St. Augustine remarks that one is stronger than another, one is wiser than another, one more just than another, and one holier than another. To these various grades of virtue, he teaches, the heavenly mansions correspond. And from this principle St. Jerome argues against Jovinian that the higher virtues are to be sought because in heaven many and different mansions are prepared for many and different virtues. Now, the virtue that has grades or degrees can be increased.

[1] Ephes. iv. 15, 16. [2] St. Luke xvii. 5.

The holy Council of Trent assures us that the just advance from light to light, from virtue to virtue; that is, after having been justified by grace, the good works they perform increase the grace by which they have been justified. When justice is increased the infused virtues are also increased. As it is certain, according to the definition of the Church, that there are infused virtues, it is equally certain that they can be increased. St. Francis de Sales, writing on this subject, says: 'The condition of man while on earth is never permanent. Salvation and perfection are species of trade or commerce in which we lose when we cease to gain. Life is a continual combat; if we do not conquer we are vanquished. We live in the midst of dangers, always exposed to the attacks of our enemies; we are lost unless we resist them; to resist is to overcome.

'St. Bernard, speaking on this subject, after observing the remark of the Holy Scriptures, that man never continues in the same state, and infallibly recedes when he ceases to advance, adds the following words: "All men run in the same path, but only one wins the prize; endeavour to be the victor. What is this prize but Jesus Christ? You can only attain to Jesus Christ by following Him, and incessantly running in His footsteps. This God-man never stopped in the career of love and obedience, which was to be terminated by the death on the Cross."

'With St. Bernard I exhort you to follow Jesus Christ, and to let the termination of your life be the conclusion of your exertions to attain Him. While you remain on earth run in the footsteps of your

Saviour with ardour and perseverance: for what would it avail you to follow Jesus Christ if you had not the happiness to attain Him? *I have inclined my heart to do Thy justifications for ever,*[1] said the royal prophet. He does not promise fidelity for a certain period, but for ever; his reward will then be eternal, proportioned to his unlimited fidelity. *Blessed are the undefiled in the way who walk in the law of their Lord; but they are cursed who decline from His commandments.*'[2]

4. How the virtues increase, and in what that increase consists.

4. Although all theologians teach that the virtues can be augmented, they do not all agree as to how the increase takes place. On this question the pious and learned Suarez remarks: 'I find no theologian who will say that grace and the infused habits are qualities so indivisible that they cannot be increased in intensity. Neither do I find anyone who will absolutely deny the fact that this increase of the habits is effected when a man is more and more sanctified by works. Finally, I do not find anyone who will deny that this increase, howsoever effected, suffices to make a man better and holier. I suppose these things true and certain.'[3]

The further question is, nevertheless, asked: In what does the greater intensity of a habit consist? In the first place, it does not consist in this, that the habit extends explicitly to a greater number of objects, as, for example, when a man receives a great knowledge of his faith and begins to believe explicitly what before he believed only implicitly. This extension is not an internal increase of the

[1] Ps. cxviii. 112.

[2] Treatise on 'The Love of God,' Book III., Chap. i.

[3] 'De Grat.', L. IX., C. 2.

habit, but a multiplication of acts external to the habit. The virtue of faith, even in its least degree, of its own nature extends to all truths that are to be believed, and the same applies to all the virtues in respect to their objects. And it might happen that a poor ignorant woman might have greater faith than a learned theologian who knows and believes explicitly all the revealed truths.

Neither does this increase consist in this, that the virtues by repeated acts become more firm and immovable in the soul. This firmness arises from the fact that a man perceives better the reasons which move him to the practice of virtue, and the falseness of the reasons that would draw him away from that practice, and that the will becomes more and more attracted to the objects of virtue, and loses its inclination to the contrary objects. Whence it happens that difficulties, which before came into the mind and perplexed it, do not now easily occur, and concupiscence does not so easily prevent deliberation, because it is counterbalanced by the weight of a contrary usage. Philosophically speaking, this augment of virtue is something external to the habits of virtue, which does not perfect the habits themselves, but rather the man in respect to the acts which proceed from the habits. This is the explanation of Pesch in his treatise on the 'Virtues in General.' I think, however, that the firmness and immobility of the virtues may be regarded as a sign of their increase, which certainly consists in their intensity or in their having taken deeper root in the soul.

It is certain that there is an increase by which the infused habits grow. This increase is said to be by intensity, and this all theologians admit, and some

even say that it is of faith, because those things concerning the virtues which the Councils have declared cannot otherwise be understood. Some explain this increase by the addition of degree to degree, others by the deeper rooting (*majorem radicationem*). I think the explanation by degrees is the more common, and both theologians and spiritual writers who treat of the particular virtues invariably cite and explain their various degrees.

5. The measure of the increase of the virtues.

5. The same question asked concerning grace may also be asked of the virtues—that is, whether they can increase without limit; and the same answer may be given. The meaning of the question is, whether in this life the virtues may always be increased, or whether there is a certain limit, beyond which there can be no increase. The limit may be considered either internal, arising from the nature of the virtue itself, or external, determined by the free ordination of God.

Of the *internal limit* St. Thomas speaks when treating of charity, and his words may easily be applied to the other virtues: 'Charity itself, of its own nature, has no limit to its increase; for it is a certain participation of infinite charity, namely, the Holy Spirit. Likewise the cause which increases charity is of infinite power, namely, God. Likewise on the part of the subject which receives charity there is to be found no limit, because charity always increasing, the capacity of receiving always increases with it. Hence it follows that no limit can be put to the increase of charity in this life.'[1] As the cause of the increase of the virtues is the Divine omnipotence, and as the subject is a rational creature

[1] II. 2, q. xxv. a. 5 c.

according to its obediential power, no limit can be imagined beyond which it would be impossible for God to grant a further increase. Therefore, the just in this life can always advance in virtue.

As to the *external limit*, we have the following explanation : God sees that all the just, by the aids which He wishes to give them, will not progress beyond a certain limit; consequently, this limit is the last which they will actually reach. God bestowed upon the Sacred Humanity of Christ grace and virtues to such a degree that no mere creature, however great his efforts, can ever attain it, and an immense distance separates all the Saints from that sanctity. After Christ, and beneath Him, the Blessed Virgin attained so high a degree of grace and of virtue that no Saint or Angel can ever reach it. And hence Suarez says that the grace of the Blessed Virgin may be assigned as an external limit to the increase of grace in respect of all men, and even in respect of the angels ; because in others there never was, nor will there ever be, the power to reach it. Again, God can, and probably has, bestowed upon some special souls graces which other just souls can never reach, although they make progress in virtue without intermission to the end of their lives.

I may here note that the doctrine of the Beguards, according to which there is a certain degree of charity which a man can gain in this life beyond which no further progress is possible, has been condemned by the Church. Therefore all Christians can say with St. Paul : *Not as though I had already attained, or were already perfect : but I follow after ; if I may by any means apprehend wherein I am also apprehended*

by Jesus Christ. Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before.[1]

St. Francis de Sales further elucidates this subject. 'True virtue,' he says, 'is never satisfied with the degree of perfection it has attained; and charity in particular, which is the queen of virtues, having an infinite object, would become infinite if it met a heart capable of being inflamed with boundless love. We are all prevented from loving God infinitely, because our will, which receives the impression of this love, cannot exceed the limits of its capacity. As no one can ever perfectly comprehend the perfections of the Almighty, so no one can ever love Him as ardently as He deserves to be loved. If the will could love God in a manner proportioned to His sovereign goodness, it would itself possess an infinite goodness which belongs only to God.

'Charity may continually increase in man, but it can never attain infinity. The Spirit of God can elevate the mind to perfect and sublime operations, provided they are not infinite. And why? Because the interval which exists between what is great and small, however immense it may be, does not prevent proportion between the greatest and the smallest objects; whereas there can be none between finity and infinity. To establish any degree of it, we should, by adding continually to what is finite, stretch it at length to infinity; or, what is equally impossible, we should limit infinity by endeavouring to confine it within the boundaries of finite objects.

'This is so certain, that the charity of Jesus

[1] Phil. iii. 12, 13.

Christ, as man, though far beyond the comprehension of men and Angels, is not infinite in its own nature: it is only so in consideration of the dignity of the heart in which it resides, and as the charity of a Divine Being, infinitely perfect in Himself.

'We should exert all our energies to thank God for the great favour He grants us in permitting us to increase in Divine love until the end of our lives.'[1]

[1] Treatise on 'The Love of God,' Book III., Chap. i.

CHAPTER II

PROGRESS OR ADVANCEMENT IN THE MORAL VIRTUES

1. Different stages or states in the progress or advancement in virtues.

1. THEOLOGIANS and spiritual writers represent different states or stages of progress or advancement in the virtues. Their teaching on this subject clearly illustrates the doctrine contained and explained in the foregoing chapter, namely, that souls differ in degrees of grace and virtue, and that the same soul may continually increase in virtue and perfection. Benedict XIV., in his treatise on 'Heroic Virtue,' refers at some length to the four classes into which the cardinal virtues are divided, and I cannot do better than give his explanations of them in his own words: 'According to the Platonists, the cardinal virtues are divided into four classes—those belonging to the civil state, to the process of purification, to the purified soul, and to the ideal or exemplar goodness. The moral or cardinal virtues in Almighty God are eminently of the last-mentioned class, ideal or exemplary. Thus, of justice we read in Ps. x. 8: *The Lord is just and hath loved justice: His countenance hath beheld righteousness.* Of fortitude, Gen. xlvi. 3: *I am the most mighty God.* Of temperance, Exod. xxxiv. 6: *The Lord . . . patient, and of much compassion, and true.* Of prudence, Job xxvi. 3: *Thou hast shown*

Thy very great prudence. Wherefore St. Thomas, after admitting this fourfold distinction, teaches that the ideal of human virtue is pre-existent in God, since in Him the forms of all things are pre-existent, and so the virtues, according as they exist in God as ideals or exemplars, are called ideal. The holy Doctor proceeds to teach that the same virtues as they exist in man are called civil, because, according to them, man conducts himself aright in carrying on human affairs—when it is said of Solomon governing his kingdom prudently, 3 Kings iv. 29: *God gave to Solomon wisdom and understanding exceeding much.* Of justice, Ps. lxxvi. 2: *Give to the king Thy judgment, O God, and to the king's son Thy justice, to judge Thy people with justice.* Of fortitude, Ecclus. vii. 6: *Seek not to be made a judge, unless thou have strength enough to extirpate iniquities.* And of temperance, Eccles. x. 17: *Blessed is the land whose king is noble, and whose princes eat in due season for refreshments, and not for riotousness.* From civil virtues the holy Doctor passes on to the virtues of purification, by the help whereof a war is carried on to subjugate the passions of the soul unto reason. To these the following texts apply: Of prudence we read, Prov. iii. 13: *Blessed is the man that is rich in prudence;* and St. Matt. x. 16: *Be ye therefore wise as serpents.* Of temperance, Tob. iii. 16: *Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from lust;* and Job xxxi. 9, 10: *If my heart hath been deceived upon a woman . . . let my wife be the harlot of another.* Of justice, Ecclus. iv. 33: *Strive for justice for thy soul, and even unto death fight for justice.* Of

fortitude, Tob. v. 13: *Be of good courage, thy cure from God is at hand.* Next to these virtues of purification come lastly the virtues of the purified, in such wise that prudence gazes only on things Divine, temperance knows no earthly longings, fortitude is ignorant of passion, justice is allied to the Divine mind by a perpetual covenant—that is to say, by imitating it, as the holy Doctor observes in so many words. The Sacred Scriptures give us examples of this virtue of the purified soul, for when Job, having suffered so many and so great evils in the goods of this natural world, had received the news of his calamities without any disturbance, he said (i. 21): *The Lord gave, and the Lord hath taken away: blessed be the Name of the Lord.*' The learned theologian adds after the above explanation: 'It is enough for us to have hinted at the aforementioned division of the virtues, of which St. Bonaventure speaks as follows: "The cardinal virtues have respect to the fourfold division. For some of them are ideal, some civil, some purifying, some belong to a soul already purified."'[1]

A good deal of importance must be attached to this question of progress in the supernatural virtues, and the advancement of the soul according to the several degrees affecting its interior and exterior conduct; and I therefore think it may be well to insert here a more lengthy explanation of the four classes mentioned by Benedict XIV. The best explanation of these four classes, and that which conveys to the mind the clearest knowledge concerning their nature and influence, I find in the writings of Bishop Ullathorne, and I may, I hope,

[1] Treatise on 'Heroic Virtue,' Chap. ii., No. 3.

with great advantage give the full text of his explanation concerning this admitted manner of progress in virtue and of the several states of the soul in its increase in the spiritual life. It may be noticed that Bishop Ullathorne regards the exemplary virtues as they are in man, whilst Benedict XIV. treats of these virtues as they are in God *par excellence*.

2. 'The Christian virtues are the feet and wings whereby the soul moves in the direction of her final end, for even those duties that have their immediate end in this life, when directed by spiritual motives, have their final end in God. These virtues may therefore be again considered according to their advancement and progress towards God, and upon the consideration of their advancement they have been measured by great theologians upon the ascending scale of these four degrees of progress as they are exemplary, social, purifying or actually purified.'

2. Bishop Ullathorne's description of the four degrees of progress in the virtues.

(1) 'Exemplary virtues are in the soul from the time she begins to look to God, whether in His Divine nature or in that human nature in which He became our Example. These are the forms, ideas, images or patterns of the virtues as they are present to the soul, and the motives upon which they should be exercised, and the grace by which they are exercised. As St. Augustine says: "We have something in the soul that virtue may be born of, and this is from God, and if we follow it we shall live well. When we exercise the virtues according to these exemplars we become exemplary. But even while the will is yet contending with the earthly appetites, tempers, and passions, we must

(1) Exemplary virtues.

have in us the forms of these virtues as the rule by which we contend successfully. It is one thing, however, as we have repeatedly said, to have light and grace, and another thing to enter into them, which can only be done through humility, prayer, resolution, and mistrust of our own sufficiency."'

(2) Social virtues.

(2) 'To the second stage belong social virtues. It is much easier to be exemplary in private than in social life. This, however, has no reference to the world's measure of what is exemplary, for the world looks to its own outward examples rather than to the inward examples which God places in the soul, and we are speaking of the will's conformity to those Divine exemplars that are present in the soul. It is difficult amidst the business, the society, or the pleasures of the world to keep the inward spirit and intention pure. A great many Christians exercise their private virtues well, compared with the number that can hold their soul in hand in social life and dealings. The world's atmosphere is never very good for the Christian virtues; they breathe less freely in public than in private and domestic life; and this is much more the case where public and social life is contaminated with religious error, with luxury or with fictitious refinement. The transacting of the world's business has so many encounters, is crossed with such a diversity of motives and interests, is attended with so many reservations and pretensions, that they seldom fail to check, warp, and taint that singleness of mind and heart which the true Christian brings before God, and even to the domestic hearth. Except, again, among intimate friends who understand each other's hearts, social life is an exchange which puts a great deal of spurious coin in circulation. The

ambition of appearing, the love of making a figure, the art of pleasing by polished fictions, the rivalry for esteem, the successes and the failures on the social field, with all their accompanying vanities, susceptibilities, jealousies, and heart-sufferings, are neither favourable to the theological nor to the cardinal virtues. The game of conversation lends itself to subtleties of self-love and vanity, that mar the simplicity of the Christian soul, and whilst the present are flattered, the absent too often suffer. So true are the words of St. James, that *If any man offend not in word, the same is a perfect man. He is able with a bridle to lead about the whole body.*[1]

'Our share in the world's affairs is too apt to take us from ourselves, and from the Divine exemplars seated in the inward man, and so to bring us down from supernatural to natural habits, and from Divine to human motives. It is, therefore, a great advancement in the virtues when the soul can be as simple, as sincere, as little given to vanity, and as well habited in Christian goodness, abroad in the world as at home. This depends much upon interior watchfulness and the keeping of the centre of the soul in a state of calm recollectedness.'

(3) Next we have the purifying virtues. 'It belongs to the man, in quest of his supreme good, to draw as near to Divine things as his condition in life will allow. To this we are often urged in the Gospel. Our Lord says: *Seek first the kingdom of God and His justice, and all these things shall be added to you.*[2] And again He tells us: *Be ye*

(3) The purifying virtues

[1] St. Jas. iii. 2.

[2] St. Matt. vi. 33.

perfect, as your heavenly Father is perfect.[1] That is to say, as your heavenly Father is perfect God, be you perfect man, formed upon the type of the one perfect man. But this demands that higher and Divine order of virtue which is called purgative, or purifying, which transcends the common habits of virtues, and in purifying the soul brings her nearer to the likeness of God.

'These purifying virtues, which are not without suffering, cleanse the soul from the predominance of earthly attachments and affections, as well as from those interior cleavings of self-love, that close the inner chambers of the soul against the better gifts of God. Here prudence looks down upon worldly and selfish things as altogether inferior to the contemplation of Divine things. Here temperance refrains from the things of the body, as far as nature will allow. Here fortitude admits no fear of loss in parting with the soul's attachment to the body, or in detaching our love from those inward cleavings to one's self, that the spirit may be free to enter upon eternal things. Here justice claims her noblest prerogative of approaching as near to the Eternal Justice, to its perfect order and beauty, as the soul is capable of doing.

'The principle of this purification is the call of God and the seven gifts of the Holy Spirit. They lead to the love of God through the contemplation of His truth, which inclines to holy retirement whilst not neglecting the duties of life; but when this is performed, and the soul is left free, she devotes herself anew to Eternal Truth. As the soul advances in purification she learns to measure all things by

[1] St. Matt. v. 48.

comparison with the Divine Truth, and not by her own imagination. She values their internal motives rather than their outward convenience; she loves them by the charity that they serve, and not by the vanity to which they may reluctantly minister. In a word, the purifying virtues seek God in all things, and self in nothing.'

(4) Lastly, there are the virtues of the purified souls. 'But when the virtues reach the Divine similitude, they are called the virtues of the purified soul, when prudence is absorbed in Divine things, when temperance knows the earthly cupidities no more, when fortitude ignores the passions, and when justice is in constant union with the Divine justice through imitation. These are the virtues of the blessed, or of very rare and purified souls, who, in whatever they may be externally employed, have their interior recollected with God. So the angels, whilst they do their ministries to men, live always in God's presence. Their force is in the gifts of the Holy Ghost, and in the generous fidelity of the will to their inspiration. The ordinary virtues of the Christian are transformed, and ascend, with pure and energetic motion, to a sublime elevation, and raise the soul with them in a singular way, directing every thought and action towards God. These are God's heroes. They have found the true use of that aspiration towards greatness which is implanted in every soul, that holy ambition infused by the love of Divine things, which, however costly in what it takes from nature, is exceedingly rich in what it gives to nature.'[1]

(4) The virtues of the purified soul.

3. As the learned Bishop seems to signify in the above paragraph that heroic virtue does not

3. Heroic virtue.

[1] 'The Groundwork of the Christian Virtues,' Lect. II.

19—2

belong to the process of purification, but to the purified soul, I think it well to refer again to Benedict XIV. for his exposition of this point.

'Admitting the virtue of the purified soul is excellent and heroic, it cannot be inferred from this that virtues not of that order cannot be heroic. To begin with the gloss on the last Clementine *de Hæreticis*: it does indeed distinguish between virtues of purification and the virtues of the purified soul, teaching that the former belong to men not yet purified from the assaults of passion, and therefore not yet in the highest degree of perfection, but tending to it with their utmost endeavours; but that the virtues of the purified soul are those with which men are endowed who are altogether purified from the molestation of the passions; after which the Gloss subjoins that this is peculiar to the blessed in their true country, or to a few most perfect persons in this life. . . . St. Thomas agrees with this view when he teaches that the virtues of a purified soul belong to the blessed, or to a few most perfect persons in this life (*v.g.*, the Blessed Virgin, our first parents in a state of innocence, and perhaps some others by special privilege). . . .

'The Auditors of the Rota, in their report in the cause of St. Peter Regalati, thus write: "The virtues are possessed in two ways: firstly, in a common and human way, and thus are the virtues called civil, as a man is a social being; secondly, in a way excellent and eminent, and, as it were, Divine, and such virtues are called heroic and Divine. The way in which these heroic virtues are possessed is also twofold: one, where man is striving towards perfection, and thus are they purifying virtues; the

other, when a man has already attained to it as far as is possible in this life, and then they are called the virtues of the purified soul, like those of the Blessed Virgin and some who in the world have reached perfection. For the purpose of canonization, however, these virtues of a purified soul are not necessary, but it is enough that they should belong to the course of purification, which are equally heroic." . . . St. Thomas well teaches, if by passions we mean inordinate affections, these certainly cannot exist in the virtuous man, in such a way as for him to consent to them after deliberation. But if we mean any motions of the sensitive appetite, these may exist in the virtuous man, so far as they are controlled by reason. . . .

'Heroic virtue, then, does not remove the passions, but restrains and conquers them, and therefore the Apostle Paul supposes in Christian heroes and in the Saints a conflict against their own passions, that they may gain an everlasting crown, when he says: *He also that striveth for the mastery is not crowned except he strive lawfully.* And this same thing the Apostle affirms that he experienced in himself, saying: *There was given me a sting of my flesh to buffet me.* So the idea of heroic virtue consists in this, that a man both restrains his own passions and works so virtuously as to surpass the ordinary condition of men who do work virtuously, and that, moreover, with a certain ease and alacrity.'[1]

4. The threefold path or way of perfection.

4. For the better understanding of the states of commencement, progress and perfection in virtue, we may note in connection with them the threefold

[1] Treatise on 'Heroic Virtue,' Vol. I., Chap. ii., English translation.

path of purification, illumination, and union, and give some hints of the learned Benedict XIV., which serve to explain what is meant by these three ways. It is admitted that ordinary virtue corresponds to the *via purgativa*, virtue of purification to the *via illuminativa*, and virtue of the purified soul to the *via unitiva*.

Benedict XIV. says: 'In works of theologians who treat of prayer, we often find mention made of those who are in the state of beginners, of others who are in a state of making progress, and of others who are in a state of perfection. We also find mention of a threefold way, the purgative way, as they call it, the illuminative way, and the unitive way. Accordingly, among other propositions of Michael de Molinos, condemned by Innocent XI., the twenty-sixth is the following: 'These three kinds of ways, the purgative, illuminative, and unitive, are the greatest absurdity in mystical theology.'

(1) The purgative way.

(1) 'The purgative way includes those who are in the state of beginners, who have obtained justification, but have not their passions in such a state of subjugation that they can easily overcome temptations, so that in order to preserve and exercise charity, and the other virtues which are essential to it, they have to keep up a continual warfare within themselves; and to this state belongs the purgative way, which of itself tends to dispose the soul for justification as regards past sins, to lead her to make satisfaction for them, and to preserve her from them for the time to come.'

(2) The illuminative way.

(2) 'The illuminative way includes those who are in the state of progress and who have their passions reduced to a greater degree of moderation, so that they easily keep themselves from mortal sin, but do

not so easily avoid venial sins. And this happens because they take great pleasure in temporal things, their minds are disturbed by various phantasies, and their hearts with numberless desires. To these belongs the illuminative way, leading them as it does to make proficiency in virtue, and to a more complete subjugation of their passions, giving them a facility, not only in avoiding great sins, but also in lessening the number of smaller ones, as well as in practising the moral virtues.'

(3) 'The unitive way includes those who are in the state of the perfect, who have their mind so drawn away from all temporal things that they enjoy great peace, and are neither agitated by various desires nor moved by any great extent of passion, but have their mind chiefly fixed on God, and their attention turned either always or very frequently to Him. To these belongs the unitive way, which is chiefly employed in union with God by love, by the actual experience and exercise of it. Suarez explains these things at length, and they are clearly derived from the doctrine of St. Thomas, who says: "The first duty which is incumbent on man is to give up sin and resist concupiscence, which are opposed to charity; this belongs to beginners, in whose hearts charity is to be nursed and cherished, lest it be corrupted. The second duty of man is, to apply his energies chiefly to advance in virtue; this belongs to those who are making progress and who are principally concerned that charity may be increased and strengthened in them. The third endeavour and pursuit of man should be to rest in God and enjoy Him; and this belongs to the perfect *who desire to be dissolved and to be with Christ*."'[1]

(3) The unitive way.

[1] Treatise on 'Heroic Virtue,' Chap. vi., No. 5.

CHAPTER III

ON MERIT: ITS NATURE AND CONDITIONS

AFTER treating of the increase of grace and the virtues, we naturally arrive at the subject of merit. As I have already in another volume dealt fully with this subject (see 'The Sacraments Explained'), in this place it will only be necessary to speak of it in so far as it bears upon our spiritual growth—that is, the increase of sanctifying grace and of the virtues in the souls of the just.

1. The canons of the Council of Trent defining the Catholic doctrine of merit.

1. There are two canons of the Council of Trent which define the Catholic doctrine of merit. The first is: 'If anyone shall say that the justice once received is not preserved, and also increased before God through good works, but that the said good works are only signs of justification obtained, and not causes of its increase, let him be anathema.'[1] The second is: 'If anyone shall say that the good works of the justified are the gifts of God in such a way that they are not also the good merits of the just; or that the just man, by the good works he does through the grace of God and the merits of Christ, whose living member he is, does not truly merit an increase of grace, life everlasting, and, if he die in grace, the possession of life everlasting, and an increase of glory, let him be anathema.'[2]

[1] Sess. VI., Can. 24. [2] *Ibid.*, Can. 32.

These two canons contain, in substance, all that we have to say concerning the conditions and the object of merit; but before proceeding to explain these conditions and the object of merit, it will be necessary to explain the meaning or nature of merit itself, and the different kinds of merit according to the teaching of theologians.

2. Merit defined and explained.

2. The word 'merit,' in a general sense, may be applied to inanimate things, to signify their value or excellence, as the merits of an essay, the merits of a painting, etc. Here, however, we speak of merit in a more restricted sense, and as it is applied to human acts in their connection with retributive justice—that is, regarded as worthy of rewards or punishments. We, furthermore, confine ourselves to merit as applied to good acts that deserve reward, and we do not use the word as applied to bad acts. When an act is one deserving punishment, for the sake of distinction, it is said to be an act of *demerit*. Merit as deserving reward, taken in the *abstract*, signifies the value or goodness in an act that makes it worthy of the reward; and in the *concrete* it means the act itself which possesses that quality.

Merit in the concrete, and in its theological and supernatural sense, may therefore be defined: 'A supernatural and free act performed by a creature in the service of God, of itself sufficient to move God to confer a supernatural reward.' This definition is commonly admitted, and by it the difference is shown between theological merit and philosophical and natural merit, by virtue of which the creature can merit from God, not a supernatural, but a natural reward. The expression 'of itself sufficient or powerful enough to move God to grant a super-

natural reward' is to be understood in the sense that God cannot be moved by any created good to confer a reward, but only by His own goodness, fidelity, and justice. Supernatural merit, however, has that relation to eternal life, that it could move God to confer it, were it possible for the Divine will to be moved in this way. Merit *de condigno* is that which is strictly and properly called merit. Merit *de congruo* is imperfectly and improperly designated by that name. The first may be defined: 'A work in which are found all the conditions necessary that it be, both on the part of the work itself and of the person doing it, perfectly worthy, supposing the Divine promise, to be repaid by just reward.' We shall examine the conditions further on. Merit *de congruo* is a work wanting in one or other of the conditions required for a just reward. It has some fittingness to be rewarded, but no real right or claim. There is one condition required for every meritorious work, even *de congruo* in the least degree, namely, that the work proceed from grace.

In the course of this chapter, whenever the word 'merit' is used, without any addition or qualification, it is to be understood in its strict sense as merit *de condigno*.

3. Conditions of merit.

3. Some of the conditions required relate to the meritorious act, some to the person performing the act, and one is required on the part of God.

(1) Conditions required on the part of the work.

(1) On the part of the meritorious act it is required that it be (*a*) good, (*b*) free, (*c*) supernatural.

(*a*) That it be good.

(*a*) The act must be morally good. Only actions morally good can be meritorious. This is self-evident, for a bad action is not worthy of reward, but of punishment. An indifferent action (in the

supposition that such an act may be admitted in an individual) could have nothing in itself that would merit either reward or punishment. It could not deserve punishment, because it is without malice; and it could not deserve reward, because it is without goodness. A work in itself indifferent, that is neither of precept nor of counsel, can be made meritorious, as, for example: walking, recreation, and the like. These things may be done to enable a person to perform his duties better and for the greater glory of God, and thus become worthy of reward.

A work need not be one of supererogation in order to be meritorious; and a work of precept is not only meritorious, but, other things being equal, the work of precept is more meritorious than the same work when not commanded, because in the former case there is added to the merit of the work itself the further merit of obedience.

Human acts derive their goodness or badness from three principles: the object, the end for which they are done, and the circumstances that accompany them. But there is this difference to be noted, that for the goodness of the act all the three must be good, and for the badness it suffices that goodness be absent from any one of them, according to the axiom: *Bonum ex integrâ causâ malum ex quocumque defectu.* Circumstances, however, in order to vitiate an act, must affect its object or the end; if they be merely concomitant—such, for example, as distractions in prayer—the act remains good, though less perfect. On this point I may remark that, even if the distractions be voluntary, it cannot be said that the prayer would be so vitiated as to lose all its

goodness and its merit, on that account. If, for example, a person spends half an hour in meditation, and during that period involuntary or voluntary distractions occupy the mind for five or six minutes, taking them altogether, the distractions, inasmuch as they are voluntary, are deserving of punishment; but the merit or the reward of the remaining twenty-five minutes of prayer is not, and ought not to be, cancelled or impeded on account of such distractions. Even venial defects, such as sloth, vainglory, and the like, that often accompany a good act, do not vitiate the whole act, or destroy its merit; otherwise there would be far fewer good acts, even in the case of the Saints, and merits would be much less than they are usually and correctly reckoned.

(*b*) The act must be free

(*b*) The second condition required on the part of the work, to be meritorious, is that it be free—that is, an act of our free-will; and for meriting or demeriting, in the present state of fallen nature, the will must be free, not only from compulsion (*a coactione*), but also from necessity, as defined by the Church in its condemnation of the proposition of Jansenius, which asserted the opposite doctrine. The third proposition of Jansenius condemned by the Church is: *Ad merendum et demerendum in statu naturæ lapsæ non requiritur libertas a necessitate sed sufficit libertas a coactione.* The necessity for this condition is also self-evident. As an evil work done without free-will cannot deserve punishment, so a good work done thus cannot be worthy of reward. It is true, God can accept involuntary works or ordain them to eternal life, as He accepted the martyrdom of the Holy Innocents, but He does not accept them as meritorious; but as He is the Supreme Lord of

Glory, He can give it to whom He wills, and in what way He wills.

Sacred Scripture, referring to the praiseworthiness of an action, which is the same as its merit, signifies that it consists in the fact that a man *could have transgressed, and hath not transgressed; and could do evil things, and hath not done them.*[1] *God made man from the beginning, and left him in the hand of his own counsel. . . . Before man is life and death, good and evil, that which he shall choose shall be given him.*[2] St. Paul says: *If I do this thing willingly I have a reward.*[3] Then we have our Divine Lord's own words: *If thou wilt enter into life, keep the commandments. . . . If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven.*[4] Therefore God has revealed to us by His Sacred Scriptures that man has free-will, because the Divine precepts would not profit a man if he were not free to keep the commandments, and thus gain the rewards promised him.

We may here remark that the liberty required for merit is not necessarily the imperfect liberty which holds itself indifferent to good or evil, to vice or virtue. Our Divine Lord, Who is the perfect Exemplar of true liberty, as He is of all perfection, had not this choice. In virtue of His nature He was essentially determined in the love of good and in the hatred of evil. For Him to cease to love the one and to hate the other would be to cease to be God. His liberty, therefore, consisted in the power of selecting between the choice of good acts,

[1] Ecclus. xxix. 10.
[2] Ecclus. xv. 14, 18.
[3] 1 Cor. ix. 17.
[4] St. Matt. xix. 17, 21.

and His Divine will knew absolutely only one necessity, namely, to love the supreme and perfect good, which is God Himself. Therefore in us the power to choose between moral good and moral evil is not of the essence of liberty, but is an imperfection of that true liberty which is required for merit.

The liberty, therefore, that suffices for merit is what is called liberty of exercise (*libertas exercitii*)—that is, the power to act or not to act, and to choose between good works, which to do and which to omit. Wherefore if a person were confirmed in good, so that he could not sin, this would not impede his merit; neither would the person thus confirmed be always necessitated to act, as it is one thing not to sin, another not to do good; and, therefore, when he does good he does it freely, because he has the power not to do it. The same applies to the man who does the better good when he is free to choose the lesser, which theologians call liberty of *specification* (*libertas specificationis*).

(c) The act must proceed from grace.

(*c*) The third condition required for a meritorious act is that it proceed from grace—that is, that it be supernatural. Works which aim at a supernatural retribution must belong to the supernatural order; that is, they must be vital acts of the life of grace. If a work does not proceed from grace, it is not salutary, much less is it meritorious. It would be a work in the order of nature, and as such it could not be worthy of a supernatural recompense.

With regard to this condition two questions arise. The first is whether the principle of habitual grace suffices, or whether an actual grace is always required. For the present let it be sufficient to state that the opinion which holds the necessity of actual

grace, even when the soul is in a state of grace, is the more common and the more probable. The second question is whether the meritorious work should be supernatural, not only as to the principle from which it proceeds, but also as to its motive —that is, whether it should be performed through a motive of faith, and not only for a merely natural reason. The principal reason for asserting that a work to be meritorious should proceed from a motive of faith is that faith is regarded as the root and foundation of all justification, not only of the first, but of the second, or of every increase of sanctifying grace, and therefore of every merit, which would not be true if a work done through a mere rational or human motive were meritorious. On this argument we may remark that the texts of Sacred Scripture which prove faith to be the root and foundation of justification do not warrant the conclusion drawn from them to the extent here stated, and it would seem to suffice for the elevation of any work to the supernatural order, and to the order of merit, that it proceed from the actual grace of God. Besides, there is the satisfactory opinion held by many grave authors, that every work morally good of a just man is meritorious of eternal life, because works of this kind are truly good, done through the grace of God, and by the adopted children of God.

Dr. Murray of Maynooth, writing on this subject, says that he does not think this controversy of so much moment as to reality and fact. The question concerns a man who is not only faithful, but just, or in a state of grace. It can scarcely happen that such a man, performing an act morally good from a good motive, could do so without apprehending

some motive known from faith, if not actually, at least virtually and in a confused manner, which would be sufficient, according to all, for the merit of the act. Thus, for example, if Peter, a Catholic, and in the state of grace, should suppress motions of anger and envy out of the motive of the dishonesty or turpitude of these sins, although he may not have any motive of faith at the time, he really acts from such a motive, known and believed, were he to examine himself. And thus the authors who hold the necessity of acting through a motive of faith, in order that an act be meritorious, may consistently hold that all the works of the just morally good are meritorious, especially of those just who lead a pious and devout life.

(2) Conditions required on the part of the person.

(2) As to the person meriting, two conditions are required: (*a*) He must be in the wayfaring state (*status viæ*)—that is, here on earth; and (*b*) to merit *de condigno* he must be in a state of grace.

(*a*) He must be in the wayfaring state.

(*a*) The present or wayfaring state is required, according to the universal sense of the Church founded upon Scripture. The world to come is the place of rewards, the abode of peace and rest, and this present world is the place of labour and of contest. When the period destined by God for labour and strife is over, it will no longer be possible to merit. This is clearly stated by our Blessed Lord in those well-known words which He spoke when urging men to diligence in the accomplishment of the task imposed upon them here below: *The night cometh when no man can work.*[1] That is to say, as the interpreters of Holy Writ explain the passage, when the night of death has closed in upon man, he

[1] St. John ix. 4.

will no longer be able to do anything which will merit eternal life. It is on this account that the Apostle exhorts the Galatians to great earnestness in so important a work: *Whilst we have time let us work good to all men.*[1]

(*b*) He must be in a state of grace.

(*b*) The state of grace is required for merit *de condigno.* Christ has said: *Abide in Me: and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in Me. I am the vine, you are the branches; he that abideth in Me, and I in Him, the same beareth much fruit: for without Me you can do nothing.*[2] Therefore, without sanctifying grace we cannot bear meritorious fruits. Moreover, we are not worthy of eternal life, except inasmuch as we are heirs, and as such capable of merit. Sinners cannot be regarded as heirs to eternal life, and in the state of sin they cannot, therefore, merit it. This is according to the teaching of St. Paul, who thus lays down the law: *For the Spirit Himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also, heirs indeed of God and joint heirs with Christ; yet so if we suffer with Him, that we may be also glorified with Him.*[3]

This necessity of the state of grace for merit may be also proved from the condemnation of the propositions of Baius, who with Jansenius renewed the errors of the Reformers, and went farther than they towards Pelagianism concerning the present state of man and his claim to eternal life. The following is the sense of the propositions of Baius on this sub-

[1] Gal. vi. 10. See 'Principles of Religious Life,' by Rev. F. C. Doyle, O.S.B., p. 293.

[2] St. John xv. 4, 5.

[3] Rom. viii. 16, 17.

ject, that have been censured by the Church, which I extract from 'The Manual of Catholic Theology':

(1) 'The vocation to eternal life cannot be a gratuitous adoption, and the bestowal of the means necessary for the attainment of this end cannot be a gratuitous elevation of the creature, but is rather an endowment due to his nature.

(2) 'To merit eternal life it is not necessary that the creature should possess a higher status, in keeping with the excellence of the reward to be merited, since the merit depends only on the moral value of the works done—that is, on their being performed in obedience to the law.

(3) 'Hence, meritorious works are not, either in themselves or as to their moral goodness, the fruits of a freely-bestowed Divine grace. Although the power and means necessary for performing such works are the gift of the Holy Ghost, still, the works are due to nature and are nature's own. Further, meritorious works have their merit by a natural law, not by Divine condescension; consequently eternal life is only a reward, and not at the same time a grace.

(4) 'There is no other moral goodness but that which merits eternal life; there is no love of the Creator but the love of charity, which tends to eternal life in the vision of God. The worship of God by faith, hope, and charity is not the object of a special supernatural vocation, but is the essential form of all morality.'

Lastly, Baius stated that all morality essentially consists in the love of God, so that no act is a moral act if not animated by love for God. In a word, Baius denied any elevation of the creature above its

necessary status and rank, and above its natural powers.

The authors of 'The Manual of Catholic Theology,' having stated the above propositions, proceed to draw from their condemnation a legitimate and logical inference:

'In the condemnation of the above errors, and of Jansenius's elaborate exposition of them, we have a formal and detailed approval of the doctrine which they attacked, viz., that the actual destination and endowment of creatures are really supernatural, and that habitual grace is a supernatural status, in which the creature, being adopted by God, Who condescends to live in His creature as in His temple, is made to partake of the Divine nature, and is thus elevated to Divine dignity, glory, and sanctity; whereas, by reason of its nature alone, the creature would indeed be called to, and enabled to attain, a certain beatitude and morality, but far inferior to the beatitude and morality which are the fruit of elevating grace.'[1]

St. Pius V. censured the propositions of Baius in the Bull *Ex omnibus afflictionibus*, 1567; so, too, did Gregory XIII. in the Bull *Provisionis nostræ*, 1579; and Urban VIII. in the Bull *In eminenti*, 1641, which contains the first condemnation of the *Augustinus* of Jansenius.

I may add that by the condemnation of those same errors the Catholic doctrine of the necessity of a state of grace for meriting *de condigno* eternal life is fully declared and confirmed.

4. The one condition required on the part of God for merit is, that He be willing to accept the work as meritorious, or, as it is generally expressed, the

4. Promise of God required for merit.

[1] 'A Manual of Catholic Theology,' vol. i., pp. 440, 441.

promise of reward on the part of God. It is certain that eternal life is promised as the reward of our good works here on earth, as we shall see when treating of the object of merit. The question here concerns the necessity of the Divine promise that our works may be meritorious *de condigno*—that is, in the sense that God would be bound to give the reward. It appears to be quite certain that the promise is necessary. 'Even from other men we cannot, in strict justice, claim a reward for services done, unless they have expressly, or by implication, agreed to remunerate them. We cannot benefit God by our services, for our very existence, with all its modes and modifications, is His gift. We are unprofitable servants; we have done merely what we were under ever so many titles bound to do. In the matter of merit, God is bound to us by His own promises and decrees, which He keeps as faithfully as the laws which He has made for the natural order of the universe.'[1]

As to the question whether, supposing the promise, God can be said to be bound in justice to grant the reward, a short explanation will suffice to show the reasonable manner in which it may be answered. God is not bound, nor can He be bound, to any creature by any title of strict justice, either commutative, distributive, or legal. If, however, God promises, then He is bound to His promise; but He is bound to Himself only and because of His fidelity. It is just and right and essential to His perfection that He be faithful to His promises. If by impossibility we suppose the promise not to be kept, no right of the creature would be violated, and

[1] 'A Manual of Catholic Theology,' vol. ii., p. 257.

the creature would have no strict right or claim against Him.

5. We may form some estimate of the value or worthiness of a meritorious work from the following considerations: (1) From the value of the work as it proceeds from the gift of grace, exciting and moving us, and it is that which God works in us with our co-operation. (2) From the dignity of the person acting, namely, a man holy and the friend of God, and, more than that, the adopted son of God. (3) From the dignity of God, Who has promised, and Who bestows the reward: Who not only is infinitely faithful to His promises, but Who remunerates in a manner worthy of the Supreme Lord of all, infinitely rich, infinitely powerful, and infinitely liberal. (4) From the dignity of Christ, God and man, Whose merits are of infinite value; Who not only merited for us grace and glory, but merited also that we might merit the same by our good works. All these considerations, especially the last, constitute the value and dignity of a meritorious work.

5. Considerations on the value of meritorious works.

Under the latter title our merits receive a special dignity, so that the work now done through the grace of Christ is more worthy than the same work done in another order through grace that would not be derived from the merits of Christ. The reasons for saying this are: (1) By reason of the union with Christ as their Head there redounds to the faithful a peculiar or special dignity, by virtue of which they please God, not only as sons, but as brethren of Christ, Who is beloved above all; and therefore in the faithful and in their works God loves Christ Himself. (2) From union with Christ there is a greater reason

of justice to be found in our merits, because in a certain sense the promise of God is not made entirely gratuitously to us, but on account of the merits of Christ, Who merited such a reward in strict justice (*ex toto rigore justitiæ*). Therefore our works, inasmuch as they depend upon the merits of Christ, may be said to have a more just title to their reward. (3) Our works are offered by Christ to His Father, and on this account the Father receives them more willingly, and rewards them according to His promises, and according to the worth and dignity imparted to them through the merits of His Divine Son.

CHAPTER IV

MERIT IN ITS RELATION TO GRACE AND CHARITY

1. It is the teaching of the Church that there can be no supernatural merit without grace. This we have demonstrated in the preceding chapter, when dealing with the general conditions of merit required by all the schools and all the doctors of theology. There is, however, a further question to be examined as to whether a special actual grace is required in order that every work of a just man may be meritorious, or is it sufficient for merit that the works proceed from a man in a state of grace, acting under the general motion of God by virtue of the infused habits which accompany grace?

1. The question as to the necessity of actual grace for merit.

There is no doubt as to the necessity of special actual grace that a just man be able to avoid all venial sins for a long time, to keep all the commandments of God, to overcome very grave temptations, and to persevere to the end. No one supposes that a just man can continue very long in the practice of virtue, much less always, without special graces by which the Holy Ghost enlightens the mind and moves the will; but whether this special aid is necessary for the merit of our ordinary acts, or for all the acts of piety that a just man performs, is the question now to be considered.

2. Actual grace not necessary that a just man merit by all his acts of piety.

2. Billuart, one of the best interpreters of St. Thomas, gives us, I think, the solution of this difficult question in a very satisfactory manner. He says: 'For a just man, besides habitual grace and the infused virtues annexed to it, the general motion of God, as the supernatural Author, is necessary for all acts of piety, and suffices for some; this motion may in a certain sense be said to be special and gratuitous; but that a just man may persevere in such acts for a long time it is necessary that a special grace be superadded. It does not require any proof to show that the general motion of God is required, for every creature, whether corporeal or spiritual, is dependent on God as its first cause, and cannot move or act without that general motion of God. As the natural powers, namely, the intellect and will, even when possessed of the acquired virtues which give the power to do acts morally good, in order that they may actually do them, need to be applied and moved by the general motion of God as the natural Author; so the same powers, informed by grace and the infused virtues, which give the *power* to do supernatural acts, in order *actually* to do them, need the same general motion of God as the supernatural Author.'

In proof of the proposition that this general motion suffices for some acts of piety, Billuart reasons as follows: 'Sanctifying grace and the infused virtues annexed to it hold the same relation to supernatural acts as nature and the natural faculties to our natural actions; but nature, even fallen human nature, can do some works morally good under the general *concursus* of God without any special grace superadded; therefore grace and the

infused virtues with only the general motion of God enable a man to perform some supernatural good acts.'

The same author then goes on to explain the sense in which this motion may be said to be special and gratuitous in the following lucid manner: 'It is a common law of Divine Providence that every being should be moved by God according to its nature and condition. Therefore, as the general *concursus* of the natural order is due to unregenerate nature in respect of some natural good, so the general *concursus* of the supernatural order is due to nature regenerated by grace and the virtues, in respect of a supernatural good. Since, however, nature, even when elevated by grace and the infused virtues, is inconstant and wavering in its inclination towards good, this general *concursus* is due to it that it may be enabled sometimes to elicit the acts proper to its state, but not always and unfailingly to elicit them. When, therefore, it is given to this particular individual, rather than to another, and at this particular moment, it may be said to be given as a special grace. Hence we may observe that this general motion, considered in respect to elevated nature, is not special nor gratuitous; not gratuitous, because in some way it is due to nature thus disposed; not special, because it is given according to the laws of supernatural providence, which sometimes moves defectible nature to good proportioned to its disposition, and sometimes permits it to fail.

'But considered in respect to the individual just man, to whom rather than to another it is given, the motion may be called special and gratuitous, because, although elevated nature of itself demands

fortitude, Tob. v. 13: *Be of good courage, th... from God is at hand.* Next to these virtu... purification come lastly the virtues of the pu... in such wise that prudence gazes only on ... Divine, temperance knows no earthly lon... fortitude is ignorant of passion, justice is all... the Divine mind by a perpetual covenant—tha... say, by imitating it, as the holy Doctor obser... so many words. The Sacred Scriptures gi... examples of this virtue of the purified soul, for... Job, having suffered so many and so great ev... the goods of this natural world, had receive... news of his calamities without any disturban... said (i. 21): *The Lord gave, and the Lord ... taken away: blessed be the Name of the Lord.*' ... learned theologian adds after the above explan... 'It is enough for us to have hinted at the ... mentioned division of the virtues, of which St. ... venture speaks as follows: "The cardinal v... have respect to the fourfold division. For so... them are ideal, some civil, some purifying, ... belong to a soul already purified."'[1]

A good deal of importance must be attach... this question of progress in the supernatural vi... and the advancement of the soul according t... several degrees affecting its interior and ex... conduct; and I therefore think it may be w... insert here a more lengthy explanation of the... classes mentioned by Benedict XIV. The... explanation of these four classes, and that ... conveys to the mind the clearest knowledge... cerning their nature and influence, I find in... writings of Bishop Ullathorne, and I may, I ...

[1] Treatise on 'Heroic Virtue,' Chap. ii., No. 3.

with great advantage give the full text [illegible] explanation concerning this admitted manner [illegible] progress in virtue and of the several states [illegible] soul in its increase in the spiritual life. It m[illegible] noticed that Bishop Ullathorne regards the exem[illegible]plary virtues as they are in man, whilst Bene[illegible]dict XIV. treats of these virtues as they are [illegible] *par excellence.*

2. 'The Christian virtues are the [illegible] whereby the soul moves in the direc[illegible] final end, for even those duties [illegible] immediate end in this life, when direc[illegible] motives, have their final end in God. [illegible] may therefore be again considered accord[illegible] their advancement and progress towar[illegible] upon the consideration of their advanceme[illegible] have been measured by great theologia[illegible] ascending scale of these four degrees [illegible] they are exemplary, social, purifyin[illegible] purified.'

(1) 'Exemplary virtues are in the so[illegible] time she begins to look [illegible] God [illegible] Divine nature or in that human [illegible] He became our Example. [illegible] ideas, images or patterns [illegible] are present to the soul and [illegible] they should be exercised [illegible] they are exercised [illegible] have something in the soul [illegible] of, and this is from God, and [illegible] shall live well. When [illegible] according to these exemplars [illegible] But even while the will is [illegible] earthly appetites, tempers, and [illegible]

to be moved to the supernatural good, this man, however, rather than another, cannot demand it; and the fact that he is moved to a good of which another is deprived, and which he also might have been without, is due to a special and gratuitous help, and in this sense the motion may be called special and gratuitous.

3. Actual grace necessary in order to persevere for a long time in such acts.

3. 'That a just man persevere a long time in such acts it is necessary that a special grace be superadded. The reason of this is attributed to the weakness of the flesh and the ignorance of the mind, which remain even in a man that is justified. It is most difficult for him in the midst of the conflicts and temptations of life, and in so much darkness, to persevere long in supernatural good, unless the gifts and powers which he has already are strengthened and helped by special grace. Then free-will is changeable, and this defect is not removed by the habitual grace of the present life. It is not in the power of free-will even when aided by grace to keep itself fixed immovably in good, although it is in its power always to choose this or that particular good; very often the election is in our power, but not the execution, and therefore a special grace superadded is necessary for long perseverance in good.'[1]

This doctrine may be proved also by the authority of the Councils of the Church. The Second Council of Orange, Can. 10, defines that: 'The reborn and the sanctified, in order to come to a good end, and to persevere in goodness, have need always to implore the help of God.' By which we can conclude that a special grace is required for both a long

[1] Billuart, 'De Gratia,' Diss. III., Art. IX.

and a final perseverance. The Council of Trent,[1] speaking indefinitely of perseverance, anathematizes anyone who says that 'the justified is able, without a special help of God, to persevere in the justice received; or that, with such help, he is not able to persevere.'

4. From the above teaching we may conclude that there is nothing wanting to hinder such works performed by a just man being in the full sense meritorious. We find in them all the conditions required for merit, without supposing a special actual grace for each one of them.

4. Works thus performed by the just are meritorious.

When the soul is informed with grace and the infused virtues, it has within it a principle or spring of action superior to the transitory aids of actual grace. All that the Scriptures, the Fathers and the Councils have taught concerning the necessity of grace for holy and supernatural works is to be understood of actual grace; but in the just man the infused habits abundantly supply for the transitory succours necessary to enable a sinner to perform such works. Besides, the virtues are given to enable a man to act connaturally in the Divine order; and we must not lose sight of the right meaning of this expression. A man acts connaturally when he has in himself intrinsically and permanently the whole principle or spring of his act; with actual grace he does not act connaturally, because the principle which renders his act salutary comes to him as an external and passing influence.

In accordance with all this doctrine, we can assert that all the good works of a just man, not only those that relate immediately to God, but also the

[1] Sess. VI., Can. 22.

lesser and more humble acts, depend upon grace, and may be truly called the gifts of God. They are such because they come forth from a soul sanctified by grace and by the indwelling of the Holy Ghost, from a will in which charity reigns as a queen, and which operates by the force of supernatural gifts and the virtues Divinely infused. What more is necessary to verify all the requirements of the Catholic doctrine concerning merit in its relation to the grace of God?

5. The relation of merit to charity.

5. We have now to consider the relation of merit to charity. In stating the important question that arises out of this relation of merit to charity, we must distinguish carefully those things that are certain from that which is the subject of dispute. In the first place, it is certain that the habit of charity is necessary for merit, because charity is inseparable from grace, and sanctifying grace is one of the essential conditions for merit. Secondly, it is certain that acts elicited by the virtue of charity are intrinsically and of their own nature specially meritorious, because they are, of all acts, the most perfect and the most pleasing to God. But the opinion which says that these only are meritorious is, according to Suarez, by no means to be approved or tolerated. And the same author asserts that it has no foundation either in Scripture, or in the teaching of the Fathers, or in reason; and, furthermore, it can be said that it has no semblance either of probability or of piety. Pesch says that the Church has condemned the doctrine which states that only an act elicited by charity is meritorious.[1] Thirdly, it is certain, and granted by all, that the acts of the other virtues, in

[1] 'Prælectiones,' Lect. III., 'De excellentia Charitatis.'

order to be meritorious, need not be *commanded* by actual charity, but that it suffices for the act of charity once made virtually to influence the other acts. But the great question amongst theologians is as to whether even this command of charity is necessary that all the acts of the other virtues be meritorious.

6. Every work of a just man, in order to be meritorious, need not be either elicited or commanded by charity.

6. In solving this question, I have no hesitation in asserting clearly the truth of the opinion which states that all the supernatural works of a just man, although neither actually nor virtually commanded by charity, are meritorious of the essential reward of heaven. According to the teaching of the Council of Trent,[1] that our works be meritorious of eternal life, it is required and it suffices that they be supernaturally good or virtuous, that they be performed by a just man, and that a man die in a state of grace, this latter being required for the actual attainment of heaven. Now, a man may obtain justice or the state of grace through the Sacrament of Penance, with only attrition and without an act of theological charity. If such a man were to elicit acts of the other virtues, after being justified and before eliciting an act of charity, he would merit a heavenly reward, although there is no act of theological charity elicited, nor consequently commanded, either actually or virtually.

Therefore, whoever states that every act of a just man, to be meritorious, must be commanded by charity, would seem to add a new condition to those required by the Council of Trent, which he has no right to do; and he may be said to teach contrary to the Council, that not every supernatural work of the just man merits eternal life. If, however, he says

[1] Sess. VI., cap. xvi. et Can. 32.

that no work is supernaturally good or honest, unless it be commanded by charity, he makes a statement which is manifestly false. Acts of faith and hope are always supernaturally good and virtuous, and when elicited by a man in the state of grace they are certainly meritorious. For the Council of Trent teaches that, supposing justification, or the state of grace, and the moral goodness of the work, nothing more is required for the true merit of eternal life. When, therefore, the man acting is in a state of grace and of habitual charity, every good work of his is worthy of a supernatural reward, and no other influx of charity is necessary that the virtues may have their essential perfection in relation to our final end Hence Suarez says that 'no other influx of charity is necessary to inform the other virtues, except that by which a man is constituted the friend of God.' Whoever, as the friend of God, performs good works pleases God, and deserves an amicable retribution.

7. Charity ordains the other virtues to their final end.

7. Having stated and proved the opinion here adopted, we may now proceed to explain further the part or rôle of charity as the form of the other virtues, and the manner in which it may be said to ordain them to the final end. From the fact that charity is present in the soul, it may be truly said that all the supernatural works of a just man are ordained to the end of charity. All supernatural works proceed from faith, and regard a supernatural end; and every movement of the will tending to a supernatural end is a sort of initial charity, and in a justified man proceeds from a virtue which is rooted in charity. Therefore, the just man who wishes to live well wishes that which is pleasing to

God, wishes that by which God is glorified, and in this sense he wishes what charity intends ; and thus there is always on the part of the work performed a relation to the object and the end of charity, although such a relation may not be explicit on the part of the person acting, by any act of charity either present or past. Therefore, besides the relation to the final end on the part of his supernatural state in the man who has charity, there is also a relation to the final end on the part of the good work performed, but there is not necessarily an explicit relation to the final end on the part of the person acting. Not *necessarily;* that is, this explicit relation or ordination is not required in order that the work be salutary and meritorious of eternal life. For the rest, let us always remember that the more an act is influenced by charity, the better it is. It is in the sense here explained that charity may be said to be the form of the other virtues, inasmuch as all the virtues of their own nature have a relation or ordination to the final end of man.

8. Charity may raise up the acts of the other virtues and make them her own.

8. So far we have seen in what sense theological charity is necessary, and in what sense it is not necessary, for the acts of the other virtues that these may be supernaturally perfect and meritorious. We have now to add another reflection bearing on a certain necessity of charity in its relation to the acts of the virtues, which arises, not from the imperfection of the other virtues, but from the perfection of charity. It is this : A man is bound sometimes to elicit an act of theological charity. But an act of charity of its own nature is such that our whole being and all our works are referred to God, loved for His own sake. The precept of charity is that we

love God with our whole heart, and soul, and mind, and strength, and this means that all things be referred to God; and therefore a man cannot fulfil this precept without referring all to God. This ordination of all our acts to God, loved for His own sake, which has to be sometimes repeated, remains as long as it is not formally or implicitly revoked, and if revoked it ought to be renewed by a fresh act of charity. Therefore, although every act of virtue, in order to be meritorious of eternal life, need not be commanded by charity, nevertheless the habit of charity cannot be long in a man before it passes into acts, and refers all other acts to its own object and end.

Therefore, of charity and the other virtues in relation to merit, we may conclude:

(1) Habitual charity (and sanctifying grace) is the foundation and root of all merit, inasmuch as through it the acts of the other virtues become worthy of a heavenly recompense, and the degree or amount of heavenly reward will correspond to the degree or the amount of charity (and of grace). But inasmuch as the other virtues are of themselves employed about things that are arduous and difficult, they have some accidental goodness of their own, and therefore a corresponding accidental reward is due to them.

(2) The movement towards the final end, which is the fruition of God, is an act proper to charity. To this movement corresponds the attainment of the end or the essential heavenly recompense. Other acts tend to the final end in so far as they are the love of some moral good, and therefore implicitly or indirectly to the love of the Supreme good which is

God. And as in this way every virtuous act tends to the end of charity, these acts may be said in a wide sense to be commanded by charity, and thus to these acts belong in a secondary manner the attainment of the final end and the heavenly recompense. As St. Thomas says: 'Every superior virtue or power is said to move by command the inferior, from the fact that the act of the inferior is ordained to the end of the superior; hence, as all the other virtues are ordained to the end of charity, this commands the acts of all the others.' In this sense, for example, science is said to be meritorious if referred to the end of charity—that is, to the honour of God and the good of our neighbour. And therefore the merit of eternal life primarily belongs to charity, and to the other virtues secondarily, according as their acts are commanded by charity in the sense above explained.

As in this life, in the manner explained, merit primarily comes from charity and secondarily from the other virtues, so in the heavenly beatitude the will is united to God, its final end, primarily by charity, but secondarily by the other virtues, inasmuch as these are engaged about that good by which God is glorified.[1]

9. Bishop Ullathorne on charity in its relation to the other virtues.

9. I may conclude this chapter by quoting a few appropriate sentences relative to charity from Bishop Ullathorne's work, 'The Groundwork of the Christian Virtues':

'The love of God is the sovereign virtue that all the virtues serve, and under whose rule and influence every virtue rises in dignity and power. In building

[1] See Pesch's 'Prælectiones': 'De Excellentia Charitatis,' from which the explanation of the above subject is chiefly taken.

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the soul as a habitation for God, love is the master-builder, whom the other virtues serve and obey; faith holds the light and exhibits the place, prudence regulates the work, fortitude carries it on, but charity is the chief architect.'

'As all the virtues, whatever their object, can be directed to God, their chief motive and final end, they can all be commanded and ruled by the love of God. Thus, every virtue may be raised to the dignity and excellence of a Divine virtue by accepting its motive, and what rises no higher than a natural virtue, when done from natural motives, may ascend to a supernatural virtue when, under the influence of grace, it looks to a Divine motive. "The intention is the face of the soul," says St. Bernard, "and a different intention constitutes a different fact." "A work is then truly excellent," says St. Augustine, "when the intention of the workman is struck out from the love of God, and returns again and again to rest in charity." What a prodigious waste of value is caused to the virtues by exercising them on low motives and with low intentions, when they might be exercised on the very highest motives! The higher the motive, the nearer the soul is carried towards God; and this is true even in the lowest occupations.'

'How charity gives life and unity to the other virtues will appear if we consider that the grace of justification or charity (I should say with charity) is infused into the essence of the soul, and so passes into all her powers; and so, as St. Augustine says, every just movement of the soul proceeds from a just love, our Lord has therefore summed up all the virtues which are commanded us in the love of God and our neighbour. That this love is exer-

cised through all the powers and faculties of the soul is the plain doctrine of the Gospel, expressed in the command: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with all thy strength.*[1] And St. Paul has shown how charity clothes herself in all the virtues, and works in them all, where he admirably says: *Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.*[2] Thus all the virtues work to their final end in God, through the grace and inspiration of charity.'[3]

[1] St. Mark xii. 30.
[2] 1 Cor. xiii. 4-7.
[3] 'On the Nature of Christian Virtue,' Lect. II., pp. 42, 44, 45.

CHAPTER V

THE OBJECT OF MERIT *DE CONDIGNO*

1. The doctrine of faith in regard to the object of merit stated and proved.

1. In treating of the object of merit, it is necessary again to refer to the canon of the Council of Trent which defines the object of merit: 'If anyone shall say that the good works of the justified are the gifts of God in such a way that they are not also the good merits of the just, or that the just man by the good works he does through the grace of God and the merits of Christ, whose living member he is, does not truly merit an increase of grace, life everlasting, and, if he die in grace, the possession of life everlasting and an increase of glory, let him be anathema.'[1]

It is therefore of faith that a just man can merit *de condigno* (1) an increase of grace, (2) glory, (3) the possession of glory, if he die in grace (4) an increase of glory. As the same Scriptural texts apply to the increase of grace and the increase of glory, we may place these two together under the same heading.

An increase of grace and of glory is the object of merit. The Scripture often exhorts the faithful to sanctify themselves the more by good works: *Being then freed from sin, we have been made servants of justice. I speak a human thing, because*

[1] Council of Trent, Sess. VI., Can. 32.

of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification.[1] St. Paul says that on account of works of mercy God *will increase the growth of the fruits of your justice, that being enriched in all things you may abound unto all simplicity, which worketh through us thanksgiving to God.*[2] Again, the Apostle has said: *Doing the truth in charity, we may in all things grow up in Him Who is the Head, even Christ.*[3]

That the just man by his good works merits an increase of glory may be proved from those places of Holy Scripture which go to show that the glory of the blessed is unequal. Thus, our Saviour has said: *The Son of man shall come in the glory of His Father, with His Angels, and then will He render to every man according to his works.*[4]

This is also proved from the parable of the Pounds narrated in St. Luke's Gospel.[5] I may also refer to the words of St. Paul: *Now he that planteth and he that watereth are one. And every man shall receive his own reward according to his own labour.*[6] And, again, the same Apostle has written: *Now this I say, He who soweth sparingly shall also reap sparingly; and he who soweth in blessings shall also reap blessings.*[7]

From the fact that good works merit an increase of glory we may conclude that they merit also an increase of grace. The greater the beatitude to which a man is accepted, the more perfect is his

[1] Rom. vi. 18, 19. [2] 2 Cor. ix. 10, 11. [3] Eph. iv. 15.
[4] St. Matt. xvi. 27. [5] St. Luke xix. 16 *et seq.*
[6] 1 Cor. iii. 8. [7] 2 Cor. ix. 6

supernatural adoption ; but the supernatural adoption consists in grace ; therefore, the more perfect the adoption the more perfect the grace. The pious Suarez argues this point as follows : 'That falls under merit *de condigno* to which the motion of grace extends itself. Now, the motion of any moving principle extends itself not only to the ultimate term of the motion, but to the whole progress of the motion. The term of the motion of grace is eternal life, and the progress in this motion is according to the increase of charity and grace, as expressed by the wise man : *The path of the just as a shining light goeth forward and increaseth even to perfect day.*[1] In this way the increase of grace comes under condign merit.

2. Glory and the possession of glory the object of merit.

2. It has to be here noticed that eternal life and the possession of eternal life are not two distinct rewards, because to merit wages and the payment of wages is not to merit two rewards, but one ; and a thing is not considered the object of merit in any other sense than that it be paid as a retribution to the person who deserves it, and merit naturally and necessarily tends to the possession of its reward. The Council of Trent, however, places the two things distinctly in order to explain how eternal life comes under merit *de condigno*. For as that reward is not granted immediately, and as all those who merit it do not obtain it, it was necessary to explain when the merit is most certain and infallible, as being founded on a Divine promise. To make this point quite clear, the Council adds that the just merit eternal life, to be granted, not immediately nor to all who merit it by any absolute infallibility, but

[1] Prov. iv. 18.

under the condition *if they die in grace.* Because it is under this condition, and not otherwise, the reward is proposed and promised.

That eternal life or the glory of heaven is given to the just as the reward of good works may be proved from many places of Holy Scripture. St. Paul says: *Godliness is profitable to all things, having promise of the life that now is and of that which is to come.*[1] And, again: *For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.*[2] Our Saviour Himself has said: *Sell what you possess and give alms. Make to yourself bags which grow not old, a treasure in heaven which faileth not; where no thief approacheth, nor moth corrupteth.*[3] And in the Apocalypse we have these words of encouragement: *Be thou faithful until death: and I will give thee the crown of life.*[4] *Labour the more,* says St. Peter, *that by good works you may make sure your calling and election.*[5] And, further, we have the exhortation of St. Paul: *Therefore let us consider one another to provoke unto charity and to good works. For patience is necessary for you, that doing the will of God you may receive the promise: for He is faithful that hath promised.*[6] And in another place the Apostle says: *And God is not unjust, that He should forget your work and the love which you have shown in His Name.*[7]

3 The manner in which the Council of Trent speaks of glory and of grace as the object of merit.

3. We may here note the different manner in which the Council of Trent speaks of glory and of grace as the object of merit. Of grace it says that

[1] 1 Tim. iv. 8. [2] 2 Cor. iv. 17. [3] St. Luke xii. 33.
[4] Apoc. ii. 10. [5] 2 St. Pet. i. 10. [6] Heb. x. 24, 36, 23.
[7] Heb vi. 10.

we can merit only its increase, because the first grace is not the object of merit; on the other hand, the Council teaches that we can merit glory, the possession of glory and the increase of glory. The first clause signifies the acquisition of the right to glory, the second the possession of glory; and the third clause is expressed as distinct, by which the Council seems to teach that we can merit not only an increase of glory, but the very first glory, and this is the more common teaching of theologians. It may therefore be asserted that the first glory is the object of merit, because the Scriptures, Fathers, and Councils, teach simply that glory is given as a reward of our merits as well as the increase of glory, and the Council of Trent distinguishes these two and teaches that glory and the increase of glory are the object of merit.

We may further explain how the first glory can be the object of merit. The first glory is due to sanctifying grace, but this does not prevent its being due under another title also, as the glory of His body was due to Christ by reason of the hypostatic union and by reason of Christ's merits. In like manner glory is promised to a justified man purely out of the mercy of God, and at the same time it may be offered and bestowed as the reward of his good works, as the Council of Trent teaches. Suarez grants that this cannot apply to the good works which follow justification, because the increase of glory is an adequate recompense for these, and hence they have not at the same time the power of meriting the first glory. Therefore we must have recourse to those acts which are present at that instant when sanctifying grace is infused. Those very acts by

which a man is proximately disposed for justification in that instant in which grace is infused become ennobled by this grace, and are meritorious of eternal life. There is this difference between the first grace and the first glory, that the first habitual grace is the principle pre-required for merit, and it cannot therefore be the object of merit; but glory is not pre-required in that way, but is something hoped for in the future, and it can be the object of merit. St. Thomas says that there is a certain preparation of man for the possessing of grace going on at the same time as the actual infusion of grace, and that such an operation is meritorious, not of grace, but of glory, which he does not yet possess. Then, again, a person might be justified without eliciting any act whatever at the time, as, for example, a man unconscious and rightly disposed, receiving Baptism and dying immediately after, would obtain eternal life, but without merit. Our question here is not whether the first glory is necessarily the object of merit, but whether it can be the object of merit.

4. Besides those things mentioned in the canon of the Council of Trent, we have no definition as to any others which a just man can merit *de condigno*. There are, however, other things mentioned by theologians that come under merit and are its object, concerning which some questions may be examined with advantage to piety, and to the better understanding of our spiritual benefits in connection with merit.

4. Other questions in regard to the object of merit.

(1) One question, that regarding perseverance, is considered by all writers on this subject; and it is certain, and the common opinion, that perseverance cannot be the object of merit *de condigno*, because

(1) Perseverance cannot be the object of merit *de condigno*.

there is no Divine promise given as to perseverance, considered either as active or passive perseverance. As to *passive* perseverance, there is no work or series of works by which we can merit that God should take us out of life at the time that we are in a state of grace. As to *active* perseverance, in like manner there is no work or series of works by which we can acquire the right, that for the future we shall co-operate with grace so as never to fall into mortal sin. We cannot merit our own co-operation with grace, and hence not a few have fallen away and died miserably, after having spent a long time in the practice of virtue and of a holy life.

(2) Whether a just man can merit *de condigno* actual graces.

(2) The next question proposed is as to whether a just man can merit *de condigno* actual graces. The question concerns only the graces that are sufficient and necessary to avoid all mortal sins, and therefore to persevere in grace. It is not a question of efficacious graces, because if a man could merit these he would be able to merit co-operation with grace, and therefore perseverance. Suarez, treating of this subject, gives us the following explanation: 'Concerning the sufficient and necessary aids that are given or offered to a man who has merited an increase of grace *de condigno*, it is probable that these fall under the same merit as the increase of grace, since they are connected with that increase in a certain sense, for he who merits any form merits at the same time whatever connaturally follows from that form or is connaturally due to it. But these necessary aids are due to grace and to every degree of grace; therefore, he who merits *de condigno* an increase of grace at the same time, and as a consequence of this, merits also these helps.' Perrone

teaches the same, and compresses the reason into a few words, when he says that helps of this kind are connaturally due to the increase of grace, and make with it, morally speaking, one and the same reward.[1]

Dr. Murray asks, with good reason, the question why Suarez calls this doctrine only probable, when it is quite certain that there is a meritorious work, namely, the prayer of petition, which infallibly obtains these helps; and he gives some useful remarks as to the three qualities of a good work, satisfactory, meritorious, and impetratory, which I may here quote with some advantage to the elucidation of the subject under consideration.

5. The three qualities of a good work: *meritorious, satisfactory,* and *impetratory.*

5. Every work that has the conditions requisite for satisfaction, merit, and impetration, has in itself this threefold value, and in such a way that the one value does not diminish or increase the others. Thus, if Peter, a just man, being seriously tempted, asks God (in the proper manner of prayer, which is to be always supposed in this matter) for aid to overcome the temptation, this prayer is (1) satisfactory, and as such lessens the punishment due to sins already forgiven, if there be any such punishment due; it is meritorious, and increases the grace now in his soul and the glory to be hereafter obtained; it is impetratory, and obtains the grace to overcome the temptation. (2) It is satisfactory, inasmuch as it is (with other conditions) penal, which condition is proper to a satisfactory work; it is meritorious and impetratory, inasmuch as it has all the conditions proper to such kind of works; and

[1] Suarez and Perrone apud Murray de Gratia, Disp. XII., 'De Merito.'

although the promise of God is common to all, to each of these it has been made under its own proper reason and title. (3) If you suppose John to ask some favour from God, which God sees is not expedient for him, and which, desiring his greater good, He does not grant, *e.g.*, freedom from temptation, as in the case of St. Paul, *Thrice I besought the Lord*, etc.,[1] and suppose, moreover, that God gives him nothing by reason of his petition, then nothing is obtained by way of impetration; and if you suppose that he has no temporal punishment due to his sins, then nothing is obtained by way of satisfaction. But he obtains an increase of grace and glory, corresponding to the value or merit of his work. He receives, however, no greater reward on account of his having obtained nothing under the title of impetration or that of satisfaction; nor would he obtain less had he also received his favour and satisfied by his work. Whatever, therefore, may be said of this way of meriting actual graces, it is certain that every meritorious work, inasmuch as it is impetratory, implores the necessary graces to avoid grievous sins. Theologians agree that every meritorious work is also satisfactory, and Dr. Murray thinks, further, that all, or nearly all, meritorious works are implicitly, if not explicitly, impetratory. He who performs a meritorious work (say, for example, an act of faith, of love, of contrition, or mortification, etc.), by that very fact signifies his wish that God may enable him, not only at the present moment, but in the future, to lead a life pleasing to His Divine Majesty; and therefore that God may enable him to avoid all grave sins, which

[1] 2 Cor. xii. 7-9.

we know he cannot do without the Divine assistance. Therefore, all these pious and meritorious works are virtually petitions for the helps of grace to enable a man to live well. And the same learned theologian considers that faithful and just souls in all their good works think more of, and are more solicitous about, doing well in future and avoiding sin, than about the present increase of their merits.

6. The gift of perseverance and efficacious grace the object of our prayers.

6. The gift of perseverance as well as efficacious grace may be the object of our prayers, and we are continually exhorted to pray for them. St. Cyprian teaches that the gift of perseverance is to be implored of God daily. Some things, he says, God gives to those not praying, as the beginning of faith; others only to those who, praying, prepare for them, such as the gift of perseverance. This everyone asks who daily says, *Lead us not into temptation;* and if he be heard he will receive this gift, so that all who say the Lord's Prayer properly, and persevere in doing so, may hope for that gift, such hope being placed, not in themselves, but in God.

This doctrine is founded on that promise of Christ: *All things whatsoever you shall ask in prayer, believing, you shall receive.*[1] In this universal promise the gift of perseverance is certainly included, because in the Lord's Prayer we are made specifically to ask for it. This St. Thomas teaches, and Suarez says that the thing is most certain. There is an infallible power of impetration in prayer if a person prays properly, but to pray properly perseverance in prayer is necessary, according to the words of St. Luke's Gospel,[2] *We ought always to pray, and not to faint;* and, *Watch ye therefore,*

[1] St. Matt. xxi. 22.

[2] St. Luke xviii. 1, xxi. 36.

praying at all times. From which we may conclude with the learned and pious Suarez, that a just man who perseveres in the proper manner in instant and frequent prayer can gradually and infallibly obtain the gift of perseverance until death. But of course the uncertainty must still remain, as it cannot be known whether even the just man always prays as he ought or prays sufficiently.

7. The actions by which the just merit *de condigno.*

7. Let us call to mind in this place the consoling doctrine that all the good actions of a just man are meritorious, both of an increase of grace and glory. This is the simple teaching of the Council of Trent, and the universal doctrine must not be restricted. We need not, therefore, restrict this doctrine, as some do, who say that this, namely, the increase of grace, only happens when the good acts proceed from a greater charity, or, at least, from not a less charity than a man has already in his soul; and we need not hold the opinion of some others, who think that remiss acts merit indeed the right to the increase of grace, but that this increase is not actually granted until a man elicits the more fervent acts, or that it is only granted in the next life. In answer to all these, it will be sufficient to consider what the Council of Trent teaches so distinctly: 'So therefore the justified and the friends of God, and those of His household, going from virtue to virtue, are *renewed*, as the Apostle says, *from day to day*;[1] that is, by mortifying the members of the body,[2] by presenting them as arms of justice unto sanctification, by the observance of the commandments of God and of the Church in that justice received through the grace of Christ, they grow and are

[1] 2 Cor. iv. 16. [2] Col. iii. 5.

the more justified. . . . This increase the holy Church asks when she prays (thirteenth Sunday after Pentecost): "Grant unto us, O Lord, an increase of faith, hope, and charity."'[1] Therefore the Council by these words admits that grace is increased by every good work performed by a just man, and places no other condition with the exception of that which relates to the possession of glory—to wit, *if they die in grace.*

St. Francis de Sales reminds us of this doctrine in giving us directions as to the means of referring all our actions to God, and of rendering them subservient to His Divine glory: '*All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ.*[2] *Whether you eat or drink, or whatsoever else you do, do all to the glory of God.*[3] St. Thomas, explaining these words of the great Apostle, says that, to practise what they inculcate, it suffices to have the habit of charity, and that in this case, though we may not have an actual and express intention of acting for God in every action we perform, this intention is sufficiently included in our union with God, formed by the bond of charity. As this habitual union consecrates our being to God, it likewise consecrates to His love the good we do.

'A child who lives in the house, and under the dominion of his parents, needs not to declare that everything he receives belongs to his father; this is sufficiently explained by his person and condition; and on this title alone all our actions appertain to God, and may conduce to His glory.'[4]

[1] Council of Trent, Sess. VI., Chap. x.
[2] Col. iii. 17.
[3] 1 Cor. x. 31.
[4] Treatise on 'The Love of God,' Book XII., Chap. viii.

CHAPTER VI

MERIT *DE CONGRUO*: ITS CONDITIONS AND ITS OBJECT

1. The existence of merit *de congruo*.

1. Some theologians have denied that there is any congruous merit, because, as they say, where no right is acquired there can be no merit: what is merely congruous, or becoming, does not appertain to justice; therefore the notion of congruity is at variance with the notion of merit. But, on the other hand, the common teaching of theologians holds that there is such a thing as merit *de congruo*. For the holy Fathers urge this against the Pelagians, that faith is in some way meritorious of justification; hence they deny that faith can be elicited by the natural powers of the soul. Now, it is certain that this merit is not *de condigno*, and therefore it is *de congruo*. Faith is really a good work to which justification is in some manner due, not, indeed, out of justice, because the proportion between the work and the reward, and the promise of God, are wanting; but out of congruity, or fittingness, because if God once helps a man to a good work, which of its own nature tends to another supernatural good, it is becoming to suppose that God will not deny the other supernatural good in so far as it depends upon Him, provided the person who has received

the gift of faith and elicits its act places no obstacle in the way of the further gift.[1]

This explanation will suffice to explain the reason assigned for merit *de congruo*, and as this kind of merit comes into the consideration of several questions bearing upon the spiritual and supernatural state of our souls and their increase in holiness, a few pages may be devoted to the examination of such questions and the answers given to them by theologians in general.

2. Conditions required for merit *de congruo*.

2. The conditions required for merit *de congruo* may be briefly stated: (1) On the part of the work, all the conditions that are necessary for merit *de condigno* are also necessary for merit *de congruo*, namely, that it be a positive work (not a mere omission), free, morally good and supernatural in its principle and motive. (2) On the part of the person only the first condition is required, namely, that he be a wayfarer in this world, and it is not necessary that he be in a state of grace. (3) On the part of God no promise is required. The state of grace and the promise of God, therefore, are not required; there can be merit *de congruo* without them. But we shall see that the just can merit some things *de congruo* which they cannot merit *de condigno;* and if there should be the promise of God, the merit is said to be infallibly *de congruo*, and if there should be no promise, then the merit is said to be fallibly *de congruo*.

3. The object of merit *de congruo*.

3. In dealing with those things that come under the object of merit *de congruo*, we have to divide the subject into two parts: (1) What the just can

[1] See Pesch's 'Prælectiones': 'De Gratia,' n. 428.

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merit *de congruo*, and (2) what the sinner can merit in this way.

(1) What a just man can merit *de congruo* for himself

(1) The first question that is to be considered under this head is whether a just man can merit for himself restoration to grace after a fall into sin?

(*a*) Merit of this kind, according to Suarez, is possible—first, because, although mortal sin destroys previous merits obtained in a state of grace, it does not follow that they do not retain some fittingness to be considered; and although their title to reward out of justice is lost, every title to consideration is not lost; secondly, because a man in a state of grace can merit *de congruo* aids, by which he may be able to obtain the remission of his sins; therefore it would seem that for the same reason the living works done by a man before his fall can retain some merit *de congruo* to obtain similar aids from God.

It is a pious, probable, and not an uncommon opinion that this often happens. The previous good merits are positively pleasing to God, and they remain in His acceptance; and then, out of becomingness, they may move God to have mercy on the sinner, which is all that is required for merit *de congruo*. Dr. Murray quotes Suarez on this subject as saying that he does not see why this should be generally denied; although, at the same time, it ought not to be universally affirmed of every merit and of every sin, but a due proportion, according to a prudent judgment, should be observed in forming an opinion of a particular case. It might happen that the previous merits are so few and the subsequent sins so numerous and grave as to take away all consideration for the merits, and to cause

them to be entirely without effect in moving God to have mercy.

It will be otherwise in the supposition that in the past the merits have been great and the subsequent sins only few, or in the case of a sinner having some excuse by reason of weakness or ignorance. How this proportion between the former state of a just man and his merits on the one hand, and his subsequent sin and the length of time he remains in the state of sin on the other, is to be estimated is a matter of uncertainty, and we cannot lay down any rule for guidance in any particular case. At the same time, the prayer of a just man begging of God that, if he should have the misfortune to fall into sin, he may speedily repent and be restored to grace, is a good and laudable prayer, and can be consistent with a real resolution not to sin and a true hatred for sin.

(*b*) The next question to be examined is whether a just man can merit temporal goods. In answering this question we have to consider whether these goods are useful to salvation, or are in themselves purely temporal. If useful for salvation, all agree that they can be merited, or at least impetrated. Some hold that these can be merited only *de congruo*, but some others hold that they may fall under merit *de condigno*; and some affirm that, if they be necessary for salvation, a just man may merit them *de condigno*; but it is difficult to understand how temporal things can be said to be necessary to salvation. If the things are merely temporal, and for a purely temporal advantage, all agree that they cannot fall under theological and supernatural merit.

(2) The third question to be considered is whether a just man can merit for others those things that he

(2) What a just man can merit *de congruo* for another.

can merit for himself, and, in addition to these, whether he can merit for another the first grace? In answer to this, it may be said in general that a just man can merit for another *de congruo* all that he can merit for himself *de congruo;* but this merit for another is always fallible. A just man can, therefore, obtain for another (1) restoration after a fall into sin. And between this merit and a similar merit for himself there is this difference: that another's fall does not kill the merits of the just man, as his own fall would do; and therefore it is less difficult to merit reparation for another than for one's self, as at the time of meriting for another his merits are still living, and have greater efficacy than when deadened through sin. (2) He can also merit active, and even passive, perseverance for another, but this merit is *de congruo* and fallible. (3) In the same way as for himself, he can merit for another temporal goods that are useful for salvation. (4) He can merit for a sinner the first actual, even efficacious, grace. It was in this way, according to some authors, that St. Stephen obtained the conversion of St. Paul, and that St. Monica obtained the conversion of her son St. Augustine. Dr. Murray considers that this commonly happens, and that it is the ordinary means appointed by God for bringing sinners to repentance and non-Catholics to the faith, which may be proved from several places of Holy Scripture, from the approved prayers of the Church, and from the common sense and universal usage of the faithful.

We have to remark, however, that a just man cannot merit for another the first habitual grace —that is to say, immediately and without a previous sufficient disposition in an adult, and without the

Sacrament in the case of an infant; because this would be contrary to the ordinary law of God, and would be something miraculous in the order of grace. He may obtain this grace mediately, namely, by meriting actual graces which dispose the sinner to repentance. In the same way, a just man may obtain for another just man an increase of grace by impetrating for him actual graces, by which he is moved to, and assisted in, performing meritorious works.

It will be well, in dealing with these questions, to keep in mind the distinction between merit and impetration, and therefore attention should be given to this distinction, viz.: A work may be impetratory, even infallibly, and be without any merit *de condigno*, as in the case of sinners who pray well; and without any merit *de congruo*, as the prayers which the Saints in heaven offer up to God for us. They ask graces for us, not meriting by these prayers, but, on account of their dignity and friendship with God, these prayers are worthy to be heard, or, as some think, on account of past merits which they acquired in this life.

4. What sinners can merit *de congruo*.

4. Speaking of sinners, it may be said, in accordance with Catholic teaching, that they can merit *de congruo*—

(*a*) Sufficient grace for justification, because God, Who helps them to perform supernatural works, owes it to Himself that these works should have the effect to which, of their own nature, they are ordained; therefore we have the expressions of Holy Writ to this effect: *A contrite and humbled heart, O God, Thou wilt not despise.*[1] *Redeem thou*

[1] Ps. l. 19.

thy sins with alms, and thy iniquities with works of mercy to the poor, and perhaps He (God) will forgive thy offences.[1] *For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.*[2] *For if you forgive men their offences, your heavenly Father will forgive you also your offences.*[3] These expressions are universal, and should not be restricted in their meaning to the venial sins of the just. The Council of Trent teaches that men by faith, contrition, and the acts of the other virtues, can prepare and dispose themselves for justification and impetrate it; therefore, in these acts there is some moral cause for obtaining justification, and this suffices for merit *de congruo.*[4]

The just can merit *de congruo* for others as well as for themselves, but sinners can only merit *de congruo* for themselves. Dr. Murray says that a sinner can merit for himself *de congruo*, and infallibly, the first justifying grace, and he gives the following reason for his assertion: The sinner can, by the grace of God, elicit an act of perfect contrition. That act is in some way meritorious, because for merit *de condigno*, even, there is only one condition wanting in such a case, namely, the state of grace. God has absolutely promised the remission of sins to those who are truly and perfectly contrite, and therefore such as these, perfectly contrite, may merit justification by merit *de congruo*, and to that act of theirs is attached the infallible promise of God.

He gives in explanation of this a further note or

[1] Dan. iv. 24. [2] Tob. xii. 9. [3] St. Matt. vi. 14.

[4] Conc. Trid., Sess. VI., Chap. vi., Can. 8, and Sess. XIV., Chap. iv.

remark to the effect that this manner of speaking is commonly received and admitted. Nevertheless, if anyone may wish to deny merit of any kind to this first act of contrition, and call it only a positive disposition, which, being placed in the soul of the penitent, God infallibly grants to him justification, such a manner of expression is in accordance with Catholic doctrine. He quotes Cornelius à Lapide as saying: 'This merit *de congruo* is nothing else than a disposition, which does not, properly speaking, give merit nor the power of being justified, but is only the disposition for the state of justice because God so wishes it, when He might ordain otherwise' This does not interfere with the statement concerning merit *de congruo*, namely, that the first habitual grace cannot be merited because the principle of merit cannot fall under merit.

(*b*) A sinner can merit *de congruo* actual graces that lead to justification. Justification itself cannot be immediately merited, except by those acts by which the sinner is immediately disposed to receive justification, namely, charity and contrition, because other good acts do not merit the immediate infusion of sanctifying grace. Nevertheless, the other acts, such as faith, hope, and attrition, may be said to merit *de congruo*, inasmuch as they are ordained to lead a man to justification; since it is fitting, or congruous, that, these being elicited, the graces for which the acts immediately dispose him should be granted; and it is in this sense that the sayings of the Fathers concerning the faith by which the sinner merits justification are to be understood.

(*c*) A sinner can and ought to ask God to grant him the graces necessary for justification; these

prayers are not in vain; and therefore in the works of a sinner we may find, in some degree, the power of impetrating actual graces. The same applies to the case of a sinner who desires to overcome temptations and to fulfil the precepts.

Dr. Murray says: 'The sinner by prayer can impetrate not only the grace of perfect contrition, which is the final and immediate disposition for justification, but he can also impetrate the graces necessary to overcome grave temptations in a matter of moment, and any other grave obstacles in the way of his conversion. And these graces, if necessary for salvation, he impetrates infallibly; because God has promised to hear those prayers that are properly offered for things necessary to salvation. If the things are not necessary to salvation, but only useful, then the prayer or impetration is fallible.'

5. Whether a just man can merit *de congruo* final perseverance.

5. As regards final perseverance in connection with merit *de congruo*, the question is asked whether it can fall under this kind of merit.

Dr. Murray, quoting Suarez, puts the question and answers it clearly, and to my mind satisfactorily. The question is, whether a just man can merit *de congruo* final perseverance. It is certain, as I have already stated, that he cannot *de condigno* merit this grace. In answer to the question the learned Doctor replies:

(1) Active final perseverance cannot be merited by ordinary and common works; that is to say, a man cannot by these merit not to fall away from grace for the rest of his life. By the ordinary common works he means the works of those who only seek to avoid grave sins, and are not very solicitous about any higher degree of

sanctity. If a man were to spend a year, or ten years even, in the performance of such works, although he would merit by them an increase of grace and glory, which is due to all the supernatural works of the just, he could not be said to merit the great gift of final perseverance.

(2) A man can by the higher and more excellent works, especially if he practises them for a long time, merit *de congruo*, but fallibly, final perseverance. When it is said that by these works he can merit final perseverance, it is not to be understood that after a lapse of time, say, for example, ten years, he can then spend his time in idleness and rely upon his merits; but we have to understand that he is to persevere still in such works, and in leading a life like to his former pious life, or a more perfect one. By the more excellent works, we have to understand not only works of heroic virtue, but other good works, and especially daily prayer of petition and contemplation. The reason assigned for this is, that although there is no promise of this reward, and the works have no proportion in justice to this special gift, they have, however, a certain value before God on account of which He may grant it. Many have obtained perseverance in this way.

This merit is *congruous*, but fallible; because there is no promise, and we have all to work out our salvation *in fear and trembling*. St. Paul, after so many Apostolic labours, and having gained so many souls to Christ, still continued to chastise his body, and to bring it under subjection, lest he himself should become a castaway.[1] Furthermore,

[1] 1 Cor. ix. 27.

we may reflect that although very many, and, we may say, the greater number, who have for a long time lived good and holy lives, have persevered to the end, many, however, have fallen away, and have, to all appearances, died unhappily.

According to Suarez, those who in a proper manner persevere in frequent or constant prayer will infallibly obtain perseverance. The perseverance in prayer of which he speaks as being required in this affair is not prayer by fits and starts, but the habit of prayer continued during the whole time of life. Proceeding also from one act to another, doing good and praying at proper times, a just man may infallibly obtain perseverance. But the promise made to hear our prayers for perseverance is not because of the meritorious works of the just, but because of the impetratory nature of the prayers themselves. We have therefore always to beg of God to grant us the great gift of final perseverance, bearing in mind the words of St. Alphonsus: 'If you pray (with the necessary conditions, and therefore with perseverance), you will certainly be saved; but if you do not pray you will certainly be lost.'

6. Means and signs of final perseverance enumerated.

6. Theologians give some signs by which a man may know more or less probably whether he is in a state of grace, and conjecture as to his being amongst the predestined. The means of obtaining final perseverance are not unlike these, and may be briefly mentioned in this place.

(1) The first means is a tender or sensitive conscience, called by St. Ignatius delicate, by which a man has a great horror for every sin, not only for mortal sin, which even a somewhat lax conscience

may have, but for any fully deliberate venial sin, accompanied with a diligent avoidance of the occasions of sin.

(2) Sincere humility of heart and mind which is accompanied by, or from which arises easily, flight of honours and dignities, or avoidance of the ambition of dignities; meekness; patience under trial, bearing with resignation calumnies and other injuries, and forgiving them from the heart.

(3) The third is the frequent reception of the Sacraments of Penance and the Holy Eucharist.

(4) The fourth is devotion to the Blessed Virgin Mary, and the propagation of this devotion as far as possible in the hearts of others.

(5) The fifth is prayer—above all, frequent and special prayer for the grace of final perseverance, and not merely the solemn prayers of the Church and the formal prayers to be said at certain times, but the frequent use of ejaculations and aspirations, which can be made in a moment and in the midst of our ordinary occupations.

(6) I may mention as a sixth means devotion to our Lord's Sacred Passion, and we can regard this as a sign of grace and the most efficacious means of perseverance: (1) because the Passion is that in which the merit consists by which Christ has redeemed us, and by which He raises up the souls of men to grace and to glory; (2) because it is that in which is to be found the satisfaction which paid the debt of sin, by which the anger of God was appeased and the guilt of sin expiated; (3) because in the Passion is to be found the greatest manifestation of the love of our Divine Saviour for our souls.

There are many other means, but the person who makes good and constant use of these means will not omit the others.

One other means may be mentioned which applies in a special manner to priests and religious, and those who have others under their care—that is, zeal for the salvation of souls. Parents, teachers, confessors, all priests and Bishops, are especially reminded of this as a means of perseverance, because its absence argues great danger to their own souls. St. James says: *He must know that he who causeth a sinner to be converted from the error of his way shall save his soul from death, and shall cover a multitude of sins.*[1]

[1] St. Jas. v. 20.

CHAPTER VII

THE MEASURE OF MERIT, OR ITS INCREASE

MERIT, as we have learned, has for its object grace and glory. The increase of grace and of glory supposes the state of grace, and the infused virtues inseparable from that state, in the person meriting this increase. After having examined into and determined the questions concerning the persons meriting, the conditions of merit, and its object and extent, it remains now for us to treat of the measure of merit, or its increase. This will enable us to understand the degree of increase in holiness, which corresponds to the meritorious works of the children of God, and is bestowed in reward for them.

1. Whether for merit the intention of meriting is required.

1. Before giving some principles or rules, which flow from the preceding doctrine on merit, and which will enable us to determine the manner of its increase, there is one thing to be noted, as to whether a person should have the intention of meriting in order to obtain the reward promised. To work with the intention of meriting, and with a view to the reward, not only does not injure the merit, but may be useful and praiseworthy. This is a dogma of faith as defined by the Council of Trent.[1] But it may be asked whether the intention of merit-

[1] Sess. VI., Can. 31.

ing, either actual or virtual, is necessary in order to acquire merit. To this the answer is, and must be, in the negative. Nowhere is this necessity signified, nor can it be advanced with any reasonable argument or any weight of authority. I shall now give some rules that are laid down for our guidance in forming an estimate as to the true value of meritorious acts.

2. First rule of merit: The freer the work, the greater the merit.

2. The first rule, for which the authority of St. Thomas is cited, is: that the more liberty we have in performing the act, the greater is its merit, all other things being equal. The proof given for this is, that our acts being our own by reason of the free-will with which we can do them, we give to God so much the more of our own when the will which offers them is not hampered or embarrassed by difficulties or obstacles. In laying down this rule we do not in the slightest manner wish to signify that acts, in order to be meritorious, must be free from fear and from difficulty.

(1) Fear does not destroy nor lessen merit.

(1) As regards fear, it is necessary to call to mind the usual distinction, that fear may be either on account of the guilt or of the penalty of sin. If it be filial fear on account of the guilt of sin, this neither takes away nor lessens the merit; this fear is good and holy, and proceeds from the love of God. Even if this fear, on account of the guilt of sin, be from a less perfect motive, such as that which arises because of the moral turpitude of sin, it would not interfere with the merit of the acts performed through its influence, because it is a good and honest kind of fear. The same is to be said of the fear of spiritual penalties, such as the fear of hell. Good works performed through this fear do not lose their merit or any part of their merit because influenced by

this salutary fear. Neither does the fear of temporal evils, which are sent by Almighty God, prevent the merit of the acts performed through it. Thus, a sick person may piously pray to God for the recovery of health, and give alms for this purpose, without the prayer or alms losing any of the merit which belongs to these acts. We speak of that fear which does not take away the liberty that is necessary for our moral actions.

(2) The difficult nature of the work does not take away from its merit.

(2) As to the difficulty which sometimes accompanies our acts, far from taking away or lessening their merit, it may be the means of increasing merits. This is the common feeling and sense of the faithful, and in favour of it we may suppose a man who has to overcome great temptations in order to lead a good life, in contrast to the man who has none or only light temptations. No one can suppose that the former merits less by his actions than the latter, everything else being equal; on the contrary, it would seem that the man who labours so much more and overcomes the greater temptations merits more, or, in other words, deserves greater recompense than the man whose efforts are less, and who has not any grave temptation to conquer.

3. Second rule: Things being equal in all other respects, the holier the person the more meritorious the work.

3. The second rule: Things being equal in all other respects, the holier a person is, the more meritorious will be his acts. In other words, the greater the degree of grace in the soul, the more meritorious are the acts of that soul, and the greater the increase of holiness which they bring to the soul. This rule is not certain, nor is it admitted by all theologians. The question to be examined in connection with this rule is, whether the greater habitual grace increases the merit of an act, so that, for

example, if two just men perform the same act in which, with the exception of actual grace, all other things are equal, he merits more who has more sanctifying grace. Some theologians answer this in the negative, but the greater number give an affirmative answer, and among the latter we may mention Suarez and St. Thomas.

The reason assigned for this doctrine is, that the more pleasing the person acting is to God, the more acceptable is his work, because the dignity of the person operating positively influences or affects the moral dignity or value of the work. For if grace can make a work, which of itself is not worthy of a supernatural reward, worthy, a greater grace can make it worthy of a greater reward. Thus, even amongst men, a service rendered by a nobleman is considered worthy of more praise and reward than the same when rendered by a plebeian. Neither in this can we discover any violation of the rule that God renders to everyone according to his works, because the works are here to be understood according to their moral value, and these, *cæteris paribus*, are greater in the holier man. The example of Christ is quoted in confirmation of this doctrine; all His works were of infinite value by reason of the infinite dignity of His Divine Personality. At the same time, a difference must be noticed in this example, because, since an act necessarily proceeds from the person, the dignity of the Divine Person necessarily influences and affects his every act; but a habit does not necessarily influence or affect every act, and in the opinion above stated and maintained we suppose that grace gives value to the act only in so far as it influences and affects it; but grace does influence

and affect every supernatural act of the soul. For every supernatural act appertains to a man sanctified and, so to say, deified, and relates to God as a Father, Who, with the greatest charity, wishes to communicate His Divine gifts and blessings to all His children. Therefore, the dearer the son or adopted child is to Him, the more noble are his works, and so much the more worthy of recompense. It is for this same reason that in many instances in Holy Scripture and in the lives of the Saints we find God more easily moved to grant His favours through the intercession of persons who were acceptable to Him and pleasing in His sight,[1] and it is for this reason, also, that the Church prays to God through the merits of the Saints.[2]

4. Third rule: The more an act appertains to charity, and partakes of its influence, the more it is meritorious.

4. The third rule may be stated in a few words. Abstracting from other considerations, the more an act appertains to charity and partakes of its living influence, the more meritorious is it of an increase of grace and of glory. By the second rule it is laid down that the more worthy the person acting through sanctifying grace, the greater is the merit; the present rule signifies that the more worthy the intrinsic perfection of the work, the greater the merit. We judge of the intrinsic perfection of the act from the perfection of the motive through which a man acts; and the more perfectly or the more earnestly a man acts and is moved to act through that motive, the greater is the merit of his action. We can scarcely conceive how far the motive of charity in this respect surpasses all other, even

[1] Job xlii. 8; Dan. iii. 35.
[2] Pesch's 'Prælectiones': 'De Gratia,' n. 417.

supernatural, motives. Works, therefore, performed through charity are the more meritorious because performed through that which is the most perfect motive; and that motive or intention gives greater perfection and value to every work performed through it.

5. The method of ordaining all our acts to God through the motive of charity.

5. Wherefore a person who desires to increase his merits is advised to adopt some short method of arranging the different acts of fervent charity towards God, and, for God's sake, towards His adopted family, so that at one glance, as it were, and in the shortest space of time, they can be elicited and united to each other. But we should not rest in charity alone; for if charity commands and produces other acts also, especially acts of religion, this, without doubt, increases its value and merit; and if it does not produce them, it shows that it is languid or wanting in fervour, because as far as our human nature is able we should do by particular acts what a pure spirit can include in one single act.

It appears from the lives and writings of some holy men that they were accustomed to offer at the same time their works for the impetration of the different supernatural ends, and of Divine grace on their own behalf and in behalf of others. This practice seems aptly to fall in with the imitation of Christ our Divine Saviour, Who not only offered His death, by which a true and perfect sacrifice was accomplished, but also all His other works and acts, to His Eternal Father, to His greater honour and glory, in thanksgiving for all the graces granted and to be granted to men, in expiation of the sins of every man, and to obtain favours and goods of every

kind which in any way might be necessary for the salvation of the human race.[1]

The idea herein recommended is that all our actions may be offered to God through the motive of charity, after the example of Christ. Our acts of faith and hope, as well as the acts of the other virtues, may be arranged in this way, with our thoughts fixed upon the Crucifix and directed towards the fourfold object of Christ's infinite sacrifice (that of the Cross and that of the Mass), namely, to give supreme honour and glory to God, in thanksgiving for all the benefits received, in satisfaction for our sins, and to obtain all other graces and blessings through Jesus Christ.

Without entering into the question as to how often a man is obliged to make an act of charity, what is of importance for our present purpose is to consider that the more frequently the acts of charity are repeated, and the more the motive of charity influences all our other acts—that is, the more the love of God and the desire to please His infinite goodness prompts us in their performance—the more rapid will be our spiritual growth and our progress in holiness.

St. Francis de Sales, in his own concise and clear manner showing that Divine love communicates its value to the other virtues by perfecting that which they possess in themselves, says: 'Divine love, far from depriving the other virtues of their peculiar value and privileges, adds to their natural perfection: as sugar sweetens every kind of fruit, yet leaves to each its natural flavour, and does not impart an equal degree of sweetness to all.'

[1] Lehmkühl's 'Moralis Theologia,' vol. i., nn. 263, 264.

'It is, however, certain that the more ardent love is, the more perfection it communicates to the acts of virtue which proceed from it; yet acts of virtue which appear to proceed from perfect charity are not always its productions. We may suffer death and deliver our bodies to be burned for God without having charity, as St. Paul manifestly supposes,[1] and as we have proved elsewhere. It is still more possible to perform such heroic acts with a very inferior degree of charity.'

'Thus, several great Saints, to conquer their pride and destroy their love of vain-glory, assumed an appearance of simplicity and folly which drew on them the contempt of others.'[2]

6. St. Francis of Sales explains the means of making every action an act of the love of God.

6. The same holy Doctor, explaining some means of making every action an act of the love of God, writes as follows: 'If we desire to make a great progress in virtue, it is not sufficient to consecrate ourselves to God at the commencement of our conversion, and once every year afterwards: this consecration should be renewed every day, as we have explained in the "Introduction to a Devout Life" in speaking of the morning exercise. It is this daily renewal which communicates to all our actions the proper virtue of holy dilection; because this renovation requires a renewed application of the mind to the principal object, which is the glory of God, by which renovation we are sanctified more and more.'

[1] St. Paul supposes a man who, being in a disposition incompatible with charity, delivers his body to be burned. Such a person imagines that he dies for God; but his death is in reality occasioned by some other motive which possesses only the appearance of charity, as St. Francis has explained in the eighth chapter of the tenth book.

[2] Treatise on 'The Love of God,' Book XI., Chap. v.

'Besides this, we should incessantly during the day consecrate our lives to Divine love by aspirations, which accompany interior recollection. By these holy exercises the soul is continually impelled towards God, and offers all our actions with itself. All that we then do is supposed to be done in God and for God, because these frequent effusions of love transport us into the very bosom of God, in which we breathe only His Divine love.'

'The holy Spouse who said, *My beloved to me, and I to Him*,[1] continually consecrated her actions to her Divine Lover. My God, Thou art all things to me! O Jesus, Thou art my life, Who will grant me the happiness of dying to myself, that I may live only in Thee! What bliss to love! to die to ourselves that we may exist in God! to be absorbed and engulfed in the ocean of His splendour! O my God, how unworthy of my least affections is any object out of Thee! These are different methods of presenting ourselves to the Almighty with all our actions.'[2] Thus we may realize to the letter and in the most perfect manner that which St. Paul recommended to the Corinthians when he said, *Whether you eat or drink, or whatsoever else you do, do all to the glory of God*,[3] and thus we may see how the influence of charity concurs, not only to the existence, but also to the perfection, of merit. We must not, however, suppose that any certain grade of intensity is required in our charity for merit; or that a remiss work, wanting in intensity or in the fervour of charity, does not merit

[1] Cant. ii. 16.
[2] Treatise on 'The Love of God,' Book XII., Chap. ix.
[3] 1 Cor. x. 31.

anything of the essential reward due to the work. All that we have to maintain is that the greater intensity increases the merit, and a lesser intensity in the act will have a corresponding lesser merit and reward; but besides the intensity or state which is necessary for the substantial and supernatural work itself, no other is required for merit, or in order that the work may be meritorious.

7. All the other virtues, when informed by charity, have their own peculiar merit.

7. It is necessary also to remark that, although merit belongs principally to charity, it is not confined to it. All the other virtues when informed by charity have their own peculiar merit, according to their excellence and according to the greatness or the littleness of the acts which they produce. Thus, next to charity the virtues of faith and hope are ranged, and their acts regarded as more meritorious than the acts of the moral virtues, because they relate immediately to God, and these virtues have good for their immediate object; then the moral virtues have to be regarded in their order of superiority, the virtues of religion and of repentance ranging near to the theological virtues, and their acts of a higher and more meritorious order than some of the other virtues. We have to observe the inequality of the virtues in judging of the value of their acts, and also to regard the nature of the acts themselves, whether great or small. Thus, there is a difference between conjugal chastity and virginal chastity, between the good use of riches and the despoiling one's self of temporal goods for the love of God; then, again, in regard to the acts of the same virtue, there is a great difference between giving a mite to a poor person and disposing of one's fortune to relieve the poor.

8. Those things that increase merit enumerated.

8. We may here briefly enumerate those things that increase the merit of our acts, and in regard to which theologians in general agree, always taking for granted the qualification *cæteris paribus*. (1) The continuation of the work. For example, a man would merit more by half an hour's mental prayer than by a quarter of an hour's. (2) The greater intensity or fervour with which the work is performed. (3) The excellence of the object of the work and the end in view, namely, whether the work be performed through a motive of charity. (4) The greater sanctity of the person who performs the act. (5) Greater liberty in acting without pressure or restraint. (6) In some cases and in a certain sense the greater difficulty in performing the work. This difficulty may arise from two causes, either from the nature of the work itself, or from the dispositions with which it is performed. When the work is in itself difficult, such as martyrdom or the sacrifice made by the religious profession, this always increases the merit, even in the case of those who perform such works with ease and alacrity; if the difficulty arises from the sloth of the will or the laziness of our nature, which has to be, as it were, forced on to perform good acts, then the difficulty arises through our own fault and tepidity, and it lessens rather than increases the merit of the work.

9. Special advantages of the religious state and profession in regard to merit.

9. Before concluding our explanations and reflections on this subject of merit, we may observe that there are two considerations which in a special manner make known the excellence of the religious state in regard to the merit which attaches to the acts and daily observances of the religious life.

(1) By reason of the vows.

(1) St. Bonaventure, speaking of the relation which our works ought to have to the glory of God in order to be meritorious, says that this relation may be found always in the religious state, by reason of the religious profession, whereby souls, through the love of God, consecrate themselves entirely to His service, and take upon them the yoke of Christ. For this reason he maintains that all the works of religious, without exception—that is, speaking of those which apply to the religious observance—are, in virtue of that first intention, meritorious of salvation, as long as they are not directed by a contrary intention to that which may be displeasing to Almighty God. It is well to remember that this saintly Doctor, in union with the Franciscan school of theologians, maintained that the mere presence of charity in the soul does not suffice to change or to make meritorious the ordinary actions of life, and that he admitted indifferent acts in the individual, such as to eat and drink, to walk and rest, and all those acts that belong to the weakness or infirmity of our nature.

St. Thomas proposes an objection to the thesis that the perfection of the religious life consists in the observance of the three vows, to the effect that besides poverty, obedience, and chastity, which fall under vows, there are many other exercises which religious have to observe, such as labour, prayer, fasting, and the rest. To this the holy Doctor answers to the following effect: All the observances of the religious life are ordained to the three principal vows. The actions which relate to the sustenance of the bodily life, such as labour, questing, are regulated by the vow of poverty, and are ordained

to its preservation. Bodily mortifications, as, for example, fasting, vigils, and such-like practices, have for their end the observance and preservation of the vow of chastity. Finally, the observances instituted for the purpose of directing the acts of religious to the end of their state of life, namely, the love of God and of our neighbour, such as reading, prayer, visiting the sick, and a hundred others of the same kind, all of these may be said to come under the vow of obedience, by which a religious has submitted his own will to that of another, and his desires and acts to the common good.

By the influence of the first act of charity through which the vows were taken and the state of religion embraced, all our other acts are rendered meritorious, according to St. Bonaventure, and receive a more abundant reward, according to St. Thomas. The reason of this is because the acts of religious, besides the merit which they have on account of the virtue from which they proceed, acquire a further excellence and merit by reason of the virtue of religion, which has made these acts its own through the vows.

(2) By reason of the will being fixed and determined on that which is good.

(2) There is another point of view from which we may understand how the religious profession brings to those who have embraced it a wonderful increase of merit. It is an admitted principle that the more an act is our own, the more is it worthy of praise or blame, according as the will is firmly fixed on good or on evil. This may be illustrated by the fact that the greatest sinners, and those who dry up the source of grace, are those who sin through malice. Sins of malice are those which are committed not so much through ignorance, or human

frailty, or passion, but with cool deliberation, with full possession of one's self, and complete knowledge of the evil and the injury done to God. Such was the sin of the fallen angels, and their one act of revolt on that account brought about their irreparable ruin. On the other hand, or by contrast, he who makes his religious profession, or, in other words, he who takes the vows of religion, freely determines his will to the moral necessity of doing good and of acting according to the rules of perfection. Such a determination confirmed by vow takes away from the religious the power of omitting without prevarication that which others can freely omit without displeasing God.

St. Thomas, in his work entitled 'De Perfectione Vitæ Spiritualis,'[1] which he wrote against different errors, notices one of those, which stated that it was more meritorious to perform virtuous works according to one's own pleasure, without the necessity imposed by obedience or by vow, than to perform them under pressure of the one or the other. On this he gives his judgment very explicitly by saying: 'It is manifest that this thesis is contrary to the practice of the Church, and to its universal teaching, and it ought, therefore, to be regarded as a heresy.'[2]

The advantages of the religious state cannot be better described than in the words of St. Bernard: 'Is not that a holy state in which a man lives more purely, falls more rarely, rises more speedily, walks more cautiously, is bedewed more frequently, rests

[1] Chap. xii.

[2] See the work entitled 'La Grâce et la Gloire,' vol. ii., livre vii., chap. vi.

more securely, dies more confidently, is purged more quickly, and rewarded more abundantly?'

St. Alphonsus explains these expressions separately and comments on them, and I need only advert to the last, namely, that the religious is rewarded more abundantly. In explaining this the Saint says: 'Jesus Christ has promised that whosoever shall leave all things for His sake shall receive a hundredfold in this life and eternal glory in the next. . . . If they who give a cup of cold water in His name shall not be left without remuneration, how great and incomprehensible must be the reward which a religious who aspires to perfection shall receive for the numberless works of piety which he performs every day! for so many meditations, offices, and spiritual lectures! for so many acts of mortification and of Divine love which he daily refers to God's honour? Do you not know that these good works which are performed through obedience, and in compliance with the religious vows, merit a far greater reward than the good works of seculars?'

The Saint goes on to say: 'The dignity of martyrdom is sublime, but the religious state appears to possess something still more excellent. The martyr suffers that he may not lose his soul, the religious to render himself more acceptable to God. A martyr dies for the faith, a religious for perfection. Although the religious state has lost much of its primitive splendour, we may still say, with truth, that the souls who are most dear to God, who have attained the greatest perfection, and who edify the Church by the odour of their sanctity, are for the most part to be found in religion. . . . No wonder, then,

St. Cyprian called virgins consecrated to God the flower of the garden of the Church, and the noblest portion of the flock of Jesus Christ. And St. Gregory Nazianzen says that "religious are the first fruits of the flock of the Lord, the pillars and crown of faith, and the pearls of the Church." '[1]

[1] 'The True Spouse of Christ,' chap. ii., pp. 32, 33.

CHAPTER VIII

SPIRITUAL OR SUPERNATURAL GROWTH—THE SACRAMENTS

1. The second principle from which the increase of grace and of the supernatural life proceeds is found in the Sacraments, and especially in the Sacrament of the Holy Eucharist. All the Sacraments have been instituted as means by which grace is given to the soul. Two of them, the Sacraments of Baptism and Penance, have for their direct and primary object to effect the *first* grace—that is, to restore the life of grace to the soul when this has been lost by sin. The other Sacraments have for their direct object the *second* grace—that is, the increase of sanctifying grace. They are called the Sacraments of the living, as they are to be received in a state of grace.

1. The Sacraments the principle or means of increase in the supernatural life.

To understand the part which the Sacraments are ordained to effect in the work of our sanctification, it is necessary to explain at the outset what is meant by Sacramental grace, and what it superadds to habitual or sanctifying grace.

2. By the grace which is common to all the Sacraments, we are to understand both sanctifying grace and Sacramental grace. That is called sanctifying which gives to the soul justice and holiness. If it begets justice and holiness in us, that grace

2. Sacramental grace.

is called the *first* grace; if it augments the grace already in the soul, that increase is called the *second* grace. By Sacramental grace we understand that grace which is proper to each one of the Sacraments. Grace, commonly so called, is that which makes a man pleasing to God, and has annexed to it as its properties the virtues and the gifts, and this grace is called by St. Thomas the grace of the virtues and gifts. The question for our consideration here is whether Sacramental grace adds anything to this other, and what.

Some think that Sacramental grace is a certain *actual grace*, which will be given in time of need to enable a man the more easily to fulfil the obligations which, with the reception of the Sacraments, he has taken upon himself. Others think that it is a right to such help when the occasion and need demand it. As neither of these opinions is satisfactory, or, rather, as they are both unsatisfactory, let us proceed to the third, which, as stated and explained by Billuart, according to the mind of St. Thomas, is both satisfactory and acceptable.

(1) Sacramental grace superadds something to sanctifying grace.

(1) He first states that Sacramental grace superadds something to the ordinary sanctifying grace, or, as it is called, the grace of the virtues and gifts. In proof of this he gives the following reasons:

(*a*) If Sacramental grace did not superadd anything to the grace of the virtues and gifts, it would be no advantage to those already in grace to receive them, and nothing is useless in the works of God. To say that the Sacraments would always augment the grace does not get over the difficulty, because for that increase the same Sacrament often iterated would suffice.

(*b*) Grace, commonly so called, or the grace of the virtues and gifts, is given for the general ordination of the acts of the soul; but the Sacraments are ordained to some special effects in the Christian life, to be exercised, as it were, officially and by reason of the state into which one is admitted, and under a certain title. Thus, Baptism is ordained for spiritual regeneration, by which those dead through sin are restored to live in Christ as His members; Confirmation is ordained to enable us, as soldiers of Christ, to stand firmly in the faith; the Eucharist, that we may be spiritually nourished and grow and be made perfect; and so of the others, and for these special effects special grace is required.

(*c*) If by each of the Sacraments some special grace were not conferred, but only the ordinary sanctifying grace, the Sacraments would only differ in the external rite, and there would be no reason for seven—one only would suffice; but this no one can hold. Furthermore it may be stated, in confirmation of this doctrine, that a man justified without the Sacraments receives the ordinary sanctifying grace, together with the virtues and the gifts, but he does not receive Sacramental grace, which is granted only through the Sacraments.

Billuart's second statement is: Sacramental grace is not a habit really distinct from sanctifying grace or the grace of the virtues and gifts, nor merely a special passing help, but it is a new intrinsic mode of perfection or a special vigour, superadded to the ordinary grace, with a certain order, title, or right to actual help in time of need This, in its several parts, he proves by the following reasons:

(2) The first part, namely, that it is not a habit

(2) It is not a habit distinct from sanctifying grace.

really distinct from the grace of the virtues and gifts, is shown from the fact that the special effects to which Sacramental grace is ordained are not really distinct from the effects of the grace of the virtues and gifts, but only in mode or manner, inasmuch as they are effected (*ex officio*) officially, or connaturally by reason of the state or by special vigour or force. Therefore, a new habit, really distinct from the habit of sanctifying grace, is not required.

Taking the Sacraments separately, the effect which the Sacrament of Penance causes by healing, Baptism by regenerating, Extreme Unction by relieving and comforting, is substantially brought about by the habit of the grace of the virtues and gifts; and although Baptism remits the whole penalty as well as the guilt, there is nothing substantially distinct in that effect, but only in mode or manner, according to the greater extension of the same grace. Thus, also, the effect of the Eucharist to nourish and increase the soul spiritually is caused substantially by the more fervent acts of virtue; the effect of confirmation, which is the firm confession of faith, is substantially an act of faith; the effect of the Sacrament of order, which is the right administration of the Sacraments, is substantially an act of religion; the effect of the grace of matrimony, which is to live chastely, to preserve mutual fidelity, and to help and comfort one another, is substantially an act of justice or of charity or of chastity.

Then, again, Sacramental grace is sanctifying grace. He who receives it is made holy in case he has been a sinner, or he is made more holy if he has been already in a state of justice. If it were a

habit distinct from sanctifying grace, it would not be sanctifying, because it is proper to the ordinary habitual grace to sanctify, and this is its formal object, and therefore this cannot be done by a habit distinct from sanctifying grace.

(3) Sacramental grace a new intrinsic perfection or special mode superadded to the ordinary grace.

(3) The second part of his statement, namely, that Sacramental grace is not only a special passing help, but a new intrinsic perfection or special vigour superadded to habitual grace, the same author proves by the authority of St. Thomas, who says: 'The grace of the virtues and gifts perfects the essence of the soul as to the general direction of its actions; but as to some special effects which are required for the Christian life, Sacramental grace is required which may perfect the soul as to these special effects.' Therefore, our author remarks, according to St. Thomas, Sacramental grace is something intrinsic and permanent, perfecting the essence of the soul. But actual help is not some permanent intrinsic quality perfecting the soul, but only applying the powers of the soul to act.

He further argues, from the text of St. Thomas: 'The Sacraments are ordained to the production of different and special effects appertaining to the Christian life; but for that, according to the ordinary course of Providence, an actual passing help of God does not suffice, but something intrinsic and permanent is required as a principle in man, to which the help and operation correspond and are proportioned. The natural and usual disposition of things and the connatural mode of acting require that, in all principal causes, such as man, in respect of their actions, the operation supposes in the agent

a principal of operation connatural and proportioned to itself. Therefore Sacramental grace adds to the ordinary grace not only a passing help, but a certain intrinsic and permanent mode—a principle, as it were, which we call a perfection—a special vigour or force of the ordinary grace with a certain order or title to actual help in time of need. Besides this, according to the Thomistic School of Theology, Sacramental grace proceeds effectively from the Sacraments, but the actual help is not effected by them.'

We have an apt illustration of this teaching in the grace of original justice, compared with our grace. It was the same in essence and substance as our grace, but it had a certain mode of perfection, a certain vigour by which the sensitive part was perfectly subjected to reason and the body to the soul, which our grace has not.

(4) The above doctrine illustrated by the special grace of each Sacrament.

(4) Descending again to particulars and to the special graces of each Sacrament, Billuart goes on to say: 'The Sacramental grace of Baptism is habitual grace with a perfection and special vigour to live a new life in Christ, for the remission of the whole guilt and punishment due to sin, for the valid and proper reception of the other Sacraments, together with an order or title or right to actual helps necessary for the preservation of the acquired regeneration and for its acts. The Sacramental grace of Confirmation is habitual grace or its increase, with a special vigour and power to maintain one's faith firmly and cheerfully, even at the cost of life, together with an order or title to actual helps necessary for these acts. The Sacramental grace of the Eucharist is habitual grace with a similar vigour,

and an order or title to actual helps for the spiritual refection of the soul, and especially for union with God by the more fervent acts of the virtues. The Sacramental grace of Penance is habitual grace with a similar special vigour, and a title to actual helps to grieve for sins, to blot out their stains and to guard against them for the future. The Sacramental grace of Extreme Unction is habitual grace, with a special perfection and order to actual helps for taking away the remnants or consequences of sins, for alleviating the disease or giving strength to bear it patiently, and for the preparation of the soul for a happy passage out of this world against all the attacks of the enemy. The grace of the Sacrament of Order is habitual grace, with a similar vigour, and an order towards actual helps for the worthy exercise of the Divine worship and the administration of the Sacraments. Finally, the grace of Matrimony is habitual grace, with the like vigour, and an order or title to actual helps for observing mutual fidelity, preserving conjugal chastity, and enabling the husband and wife to bear the cares and burdens of their state.'

When we use the expression, with a title or *right* to these actual graces, it must not be understood in the sense of derogating from the gratuitous nature of grace, for this right is founded solely on the liberal and gratuitous promise of God, Who is faithful to His promises, and never fails in those things that are necessary for our salvation. This, therefore, does not affect the gratuitous nature of Sacramental grace, just as it does not affect the gratuitous nature of the grace of the virtues and gifts that it

establishes a right or title to the ordinary and common helps.[1]

From the above teaching it follows that Sacramental graces differ essentially and specifically amongst themselves, but only accidentally and in mode from sanctifying grace or the grace of the virtues and gifts, as, for example, bowing and standing erect differ essentially in themselves, but only accidentally in respect of the person who bows or stands erect. A similar illustration is used by the author already quoted.

I may mention, as a matter to be carefully borne in mind, that, according to the ordinary law, Sacramental grace is not conferred outside the Sacraments; but as God has not necessarily bound up His grace with the Sacraments, He, of course, can impart it without them. To those who do not receive the Sacraments, necessary graces are not wanting to enable them to perform the duties to which they are obliged; but these necessary helps are given by a special title to those who receive the Sacraments, by reason of the special perfection of the grace conferred, and of the right which the Sacraments give them to the special necessary helps for the special effects or acts of the Sacraments.

From all this we may understand how careful the faithful should be to watch over Sacramental grace lest they should lose it, and never to render themselves unworthy of it by receiving the Sacraments without the necessary dispositions.

3. How the Sacraments confer grace.

3. The Council of Trent has defined that the Sacraments of the New Law are not merely external signs of grace, but actually confer the grace which

[1] See Billuart, 'De Gratia,' Diss. III., Art. V.

they signify, and confer it of themselves (*ex opere operato*).[1] Two things have to be observed and explained as to the sense in which the Sacraments are said to be the cause of grace: first, as to the division of efficient causes; second, the various senses in which one thing may be said to be the cause of another.

(1) The division of efficient causes, and the sense in which one thing can be said to be the cause of another.

The efficient cause is divided (1) into accidental and direct cause, or cause *per se*. The accidental cause is a condition without which the effect would not take place, although it does not influence its production, as, for example, the placing of wood in the fire is the condition for its burning, or the dryness of the wood. The direct cause, or the cause *per se*, is that which in some way influences the effect, and this is twofold, physical and moral, and each of these is again twofold, principal and instrumental. The principal physical cause is that which of its own power by a real influence produces the effect; the instrumental physical cause is that which produces the effect by virtue of the power communicated to it by the principal cause. Thus, the artist is the principal physical cause of the picture, the pencil or brush the physical instrumental cause. The principal moral cause is that which by its own merit moves and entices the principal efficient cause to do something, so that, according to the common estimation of men, to it is attributed the fact that the efficient cause produces the effect. The instrumental moral cause is that which performs a thing by virtue of a power given to it by the principal moral cause; thus, the son of the King, well pleasing to his father, is the principal moral cause why the

[1] Sess. VII., Can. 6, 8.

King pardons a guilty man ; the Legate sent, or the letter addressed to his father begging him to grant their favour, is the instrumental moral cause.

There is no question here as to the principal cause of grace, physical or moral. It is certain that God alone is the principal physical cause of grace, and that the humanity of Christ is its principal moral cause.

(2) The two modes of causing grace: *ex opere operato* and *ex opere operantis*.

(2) The second thing to be observed is with regard to the mode of producing grace, whether *ex opere operato* or *ex opere operantis*, as the scholastics say. Grace produced *ex opere operantis* is that which is conferred by God in view of a work performed laudably and meritoriously by the agent, or in consideration of his faith, piety, and worth. Grace is said to be produced *ex opere operato* when it is conferred by God in respect of some work, not because it has been well done by the person acting, but because it has been instituted by Christ—or, in other words, when it is produced by the force and efficacy of an external work through a supernatural power communicated to it, above the merit of the minister and the recipient, but not without the dispositions necessary in the recipient. These dispositions do not concur in causing the effect, nor do they impart any force to the external act or Sacrament, but only serve to remove the obstacles out of the way of God's grace, and are conditions without which the Sacraments will not produce grace.

(3) The Sacraments of the New Law confer grace *ex opere operato*.

(3) From these observations we can understand the doctrine defined by the Council of Trent, that the Sacraments of the New Law confer grace *ex opere operato* on those receiving them, who place no obstacle in the way of the grace for which they were

instituted. That is, by virtue of the application of the Sacramental work, as instituted by God. they confer grace, and not by virtue of the faith or merit either of the minister or the recipient, although the proper dispositions are necessary in the recipient, dispositions which remove all obstacles out of the way of God's grace. This causality is attributed to the Sacraments by Scripture, by Councils, and by the Fathers, which can be seen by reference to any of our theological treatises on the subject. This doctrine is, moreover, established by the constant practice of infant Baptism, observed in the Church from the beginning of Christianity. Unless the Sacrament could of itself give grace, it would be useless to confer Baptism on infants, or on those who have lost their reason, or on the unconscious.

It would not be within the purpose of this work to enter on the celebrated scholastic discussion as to whether the Sacraments are the physical or moral causes of grace, which belongs properly to a dogmatic treatise on grace. The definition of the Council of Trent that the Sacraments confer grace of themselves *ex opere operato* on those who place no obstacle in the way will suffice for all pious and devotional purposes bearing upon the supernatural state and life of the soul.

4. The removal of obstacles out of the way of grace.

4. When it is said that the recipient of the Sacrament is required to place no obstacle in the way of the grace, we have to understand that the receiver does not co-operate positively in the action of the Sacrament. 'He can indeed defeat its action; but if he wishes it to produce its effects, his own activity is confined to merely removing obstacles. These vary in the different Sacraments.

Thus, in some Sacraments (called the "Sacraments of the living," *e.g.*, the Holy Eucharist) the consciousness of being in a state of mortal sin is an obstacle to their action. If this is removed by repentance, these Sacraments can then produce their effect. In other Sacraments (called the "Sacraments of the dead," viz., Baptism and Penance), which were instituted expressly for the forgiveness of sins, it is not the conscious state of sin that is the obstacle, but only impenitence, or a wilful abiding in that state. The texts of Scripture in support of the doctrine that the Sacraments give grace of themselves (*ex opere operato*) generally make mention of something required on the part of the receiver. For example, *He that believeth and is baptized shall be saved.*[1] Here justification is produced by the merits of Christ conveyed through Baptism, the faith of the receiver merely removing the obstacle to the action of grace.'[2]

5. The expressions *first* and *second* grace conferred by the Sacraments explained.

5. The *first* grace is that which supposes no sanctifying grace in the subject into whom it is infused, as in the case of the first justification of a sinner. The *second* grace supposes pre-existing grace, and increases it in such a manner that they are not different graces, but different grades of the same grace.

Amongst the Sacraments of the New Law some are called Sacraments of the dead, because they were primarily instituted for those who, deprived of grace, are spiritually dead through sin; and these are Baptism and Penance. Others are called Sacraments of the living, because by themselves and primarily they were instituted for those who already

[1] St. Mark xvi. 16.
[2] 'A Manual of Theology,' vol. ii., p. 372.

are living by grace; and these are the five other Sacraments.

The Sacraments of *the dead* of themselves cause the first grace; the Sacraments of *the living* of themselves cause the second grace. The reason of this may be thus stated: The Sacraments of themselves cause that for which they were primarily instituted by Christ, for everything belonging to the Sacraments is derived from the free institution of Christ; but the Sacraments of *the dead* were primarily instituted to cause by themselves and directly the first grace, and the Sacraments of *the living* to cause the second grace. Those Sacraments were primarily instituted to cause the first grace which were by themselves and directly instituted to forgive or blot out mortal sin, whether original or actual; but those that suppose sin removed from the soul were not primarily instituted to cause the first grace, but the second, for mortal sin is removed by the first grace. The Sacraments of the *dead*, namely, Baptism and Penance, were primarily instituted to forgive or blot out sin, whether original or actual, while the other Sacraments suppose sin already removed, and are ordained for other effects, such as the preservation and increase of grace. Therefore, the Sacraments of *the dead* of themselves and directly cause the first grace, and the Sacraments of *the living* the second.

Sometimes, and by accident, the Sacraments of *the dead* cause the second grace, and the Sacraments of *the living* the first. The first part of this proposition is commonly admitted, and it is evident from the fact that a man perfectly contrite may receive these Sacraments. In such a one, these

Sacraments do not cause the first grace, because, through perfect contrition, he is already in a state of grace; therefore they cause the second, because they cannot remain without effect. As to the second part: (1) It is insinuated by St. James when, speaking of Extreme Unction, he says: *And if he be in sins they shall be forgiven him.*[1] (2) The Church prays in her collect that the Eucharist may be an ablution of sins. (3) St. Thomas teaches this doctrine in many places, and speaking of Confirmation, he says: 'If an adult in a state of sin, of which he is not conscious, or not being entirely contrite, approach this Sacrament, provided he does not approach unworthy, by the grace received in this Sacrament [Confirmation] his sin will be remitted.'

According to the teaching of the Council of Trent, the Sacraments confer grace on those not placing an obstacle in the way; and a man who has only attrition, and through some mistake of the minister does not receive absolution in the tribunal of Penance, and who receives Holy Communion, places no obstacle to grace; therefore he receives grace—not the second, because he has only attrition, hence the first. In this case there is not a twofold grade of grace, but only one under a twofold aspect, nourishing directly and of itself, vivifying indirectly, and, as it is said, by accident.

The unequal grace conferred in the Sacraments, and the dispositions required on the part of the recipient for obtaining this grace, are questions that demand our consideration in connection with the Sacraments as the cause of spiritual growth.

6. Abstracting from the disposition of the recipient,

[1] St. Jas. v. 15.

the Sacraments that are specifically distinct of themselves cause unequal grace; but the Sacraments only numerically distinct cause equal grace. The first part of this proposition is founded on the teaching of the Council of Trent,[1] which declares that the Sacraments of the New Law are not in themselves equal, but that one is more worthy than another; and this is especially the case with regard to the Eucharist, which in reality contains the Fountain and Author of all grace. But the more worthy and noble the cause, the more worthy is the effect which it produces. Therefore the different Sacraments produce unequal effects. As to the second part, we are to reflect that the Sacraments operate after the manner of natural causes; and two natural causes only distinct numerically, such as two fires of the same size and force, of themselves produce equal heat; therefore two Sacraments only distinct in number, such as two Baptisms, of themselves, and abstracting from the disposition of the recipient, produce equal grace.

6 Whether the Sacraments confer equal grace on all recipients.

Taking into consideration the dispositions of the recipient, we have to say that the same specific Sacrament confers (*ex opere operato*) of itself equal grace on those equally disposed. From which we may conclude how necessary it is to prepare well for the reception of the Sacraments, both by reason of the grace that is conferred by the Sacraments themselves *ex opere operato*, and by reason of the other graces conferred *ex opere operantis* on account of the virtues exercised in the reception of the Sacraments. This St. Thomas expressly teaches when, in speaking of Baptism, he says: 'Some

[1] Sess. VII., Can. 3.

with greater devotion and some with less go to Baptism, and thus some receive more and some less of the grace of renovation: as from the same fire he who approaches nearer receives more warmth, although the fire of itself diffuses equal heat to all.' As I have already said, the Sacraments act after the manner of natural causes; and natural causes operate in proportion to the disposition of the subject, as the fire imparts more heat to those who are near than to those who are at a distance, to dry wood more than to green wood; it imparts equal heat to several blocks of wood of equal dryness and at equal distances from it. The Council of Trent,[1] after it says that on the baptized grace is conferred according to the measure which the Holy Spirit imparts, adds: 'and according to the disposition and co-operation of each one.' When, therefore, in the recipient there is the disposition sufficient for an increase of grace, he receives a twofold increase, one corresponding to the disposition as merit, the other corresponding to the Sacrament.

[1] Sess. VI., Can. 7.

CHAPTER IX

THE FREQUENT RECEPTION OF THE SACRAMENT OF PENANCE THE MEANS OF SUPERNATURAL OR SPIRITUAL GROWTH

FROM what has been said of the Sacraments generally and the graces which they impart, we can understand their necessity and their importance in the work of our sanctification and perfection, and the utility of receiving them often. As only two of them can be received frequently during life, namely, Penance and the Holy Eucharist, I shall in the present treatise confine myself to these two specially, as I have in another work treated fully on all the Sacraments.[1] I shall first deal with the Sacrament of Penance as the great means of cleanness of heart and purity of conscience, and at the outset let it be understood that in the present chapter we are not speaking of those requisite dispositions for the Sacrament of Penance without which it would be invalid, and would fail to impart sanctifying grace. We are considering it inasmuch as it is an efficacious means of increasing the supernatural life of the soul, and of imparting greater purity of conscience to such as make frequent use of it.

[1] 'The Sacraments Explained.'

1. The Sacrament of Penance the means of increasing the supernatural life. (1) Confession of venial sins useful.

1. The frequent reception of the Sacrament of Penance is most useful for those already in grace.

(1) Confession of venial sins is useful.

Benedict XIV., in his treatise on Heroic Virtue, speaking of the frequentation of the Sacraments of Penance and the Eucharist, says: 'Their use is the note of internal sweetness and delight, and from the use of these consequently arises the virtue of religion in an heroic degree.' He quotes Scacchus as observing 'that the greatest proof of sanctity is taken from the frequent use of the Sacrament of Penance, provided that this frequent use is not a mere ceremony and does not proceed from mere custom, though the servants of God have only been guilty of venial sins.'

He furthermore states that what Scacchus says is confirmed by the Bulls of Canonization. In that of Boniface IX. for the canonization of St. Bridget we have the following concerning the frequent use of the Sacrament of Penance: 'During her husband's lifetime she was accustomed to make her confession every Friday, but after his decease she made it her study to renew her confession at least once a day, with great contrition, bewailing her light faults with as much bitterness as others do their heinous offences, and leaving nothing of her words, her thoughts, or her actions, unexamined.'

The same learned theologian continues: 'If it be asked on what theological opinion this rests, an answer is not wanting. For though venial sins are not the necessary matter of the Sacrament of Penance, as they say in the schools, but only sufficient matter, yet, according to the Council of Trent, the confession of them is useful and pious.

The words of the Council are these: 'Although venial sins, by which we are not shut out from the grace of God, and into which we frequently fall, are rightly and without any presumption mentioned in confession, as is shown by the practice of good and devout souls, yet they may without any blame be passed over in silence and be atoned for in other ways.'[1] We have an instance of the confession of venial sins in the eighth century in the Acts of St. Segolena, Abbess, related by Mabillon. It is said that this Saint, not having any mortal sins, confessed with tears all her small and insignificant faults, such as we cannot live without, to a certain monk, who was a priest. Although, then, those who are to be enrolled among the Saints and Blessed have not been guilty of any but venial sins, yet it is plain to everyone that a sincere confession of these, with all fitting circumstances, constitutes a mark of sanctity, and all the more so if it has been done frequently. St. Bonaventure says of venial sins: 'Although from their nature and character it is not necessary to confess them, yet it is fitting, especially for those who are in the way of perfection, to do so, because it is very useful, and the punishment that is due to them is lessened by the power of the keys.'[2]

(2) Confession of past sins already pardoned is useful and recommended.

(2) Confession of past sins already pardoned useful and recommended.

All theologians are agreed that a sin may furnish matter for repeated absolutions, so that by repenting of and confessing some sin of their past life penitents may furnish matter suitable and amply sufficient for valid absolution. It is narrated that St. Charles

[1] Sess. XIV., Chap. v.

[2] Benedict XIV. on 'Heroic Virtue,' vol. i., chap. vii.

Borromeo, St. Ignatius of Loyola, St. Francis Borgia, and other great servants of God, confessed daily, and daily received absolution. It is quite certain that these great Saints would not have supplied matter for absolution in the faults committed between each of their confessions, as we know this to be true of many devout souls. But by mentioning some one sin of former years, already forgiven, they insured the validity of the absolution, and at the same time cleansed their consciences of those slight stains which, being men, as the rest of us, they could not but daily contract, and received each time an increase of sanctifying grace as well as the Sacramental grace of Penance.

That sins already forgiven may be again confessed as sufficient matter for absolution is in accordance with the universal practice of the faithful and the concordant opinion of theologians. This teaching is expressed in the Constitution of Benedict XI., *Inter Cunctas*, wherein we have the doctrine explicitly laid down: 'For the rest, although it is not necessary to repeat the confession of sins, however . . . for the sake of greater confusion or humiliation, which is a great quality of repentance, we consider the repeated confession of sins salutary.' Here, although the cause of greater humiliation is assigned, nevertheless, it follows that the iterated absolution is included; for the confession of which the Sovereign Pontiff speaks is wholly directed to Sacramental absolution. Nor could Benedict XI. leave his doctrine open without some such necessary declaration, as otherwise the repeated confession, without any reference to absolution, would be calculated to expose the Sacrament to abuse and profanation.

Now, the true idea of absolution, which is identified in such a case with the increase of sanctifying grace, may be explained in a few words. As we creatures can bind ourselves again and again to the same duty or obligation—for example, in the renovation of vows, which by itself, and independently of the first profession of those vows, has the power of binding us—so God can again and repeatedly renounce His just right against sins; and again, as it were, oblige Himself to man not to punish the sins committed; and this repeated renunciation of the Divine right is as efficacious on the second and following occasions as it was on the first, and is always ordained for a new infusion or increase of His holy grace.

Pious penitents, therefore, who have only venial sins and imperfections to confess, should be directed to mention some one or other of the sins of their former life, especially such as they hold in detestation and are not likely to fall into again. Following this plan, there can be no doubt as to the sincerity of their contrition for these faults, and they may be absolved without any danger of exposing the Sacrament to invalidity. Hence, those should receive absolution who have nothing to mention but slight faults and imperfections, and who, for greater precaution as to the necessary contrition, confess a sin of the past for which they are truly and certainly sorry. This need not be understood to the extent that, when a penitent has to communicate several days in succession, he should confess each day (supposing him, of course, to have no need of confession); nor is it to be understood that absolution should be given every time that a confession of this kind

is made. But what is recommended is that, when an interval of a few days occurs between one confession and another, absolution should not be refused when it is wished for; that thus the penitent may not be deprived of the sanctifying grace of the Sacrament and of the additional help for the correction of faults and perseverance in virtue.[1]

2. The virtues practised in the reception of the Sacrament of Penance.

2. We may further show the increase of grace obtained through this Sacrament by calling attention to the acts of the virtues elicited at the time of its reception. To mention some of the most important will suffice.

(1) The fear of he Lord.

(1) The holy fear of the Lord should always be in the minds and hearts of those who wish to persevere and increase in the love of God, and it should always accompany the reception of this Sacrament. Its purpose, in this respect, especially in the case of a sinner, is well described by Bishop Ullathorne: 'The fear of God represses the force of concupiscence, brings down the elation of pride, shakes us out of our self-confidence, drives sin away, and awakens the desire to return to God. The fear of God brings down those selfish, guilty human fears that make us shrink from approaching the justice of God. The fear of God fills the heart with contrition, breaks up the habits of evil, disposes the heart to trust in the mercy of God, and prepares it for the seeds of good. The fear of God humbles the soul and prepares her for chastisement; but though fear restrains the soul from evil, it will not make her just. After the spiritual being has been ploughed and harrowed by fear, it must be cleansed before it can be made

[1] Scaramelli, 'Directorium Asceticum,' vol. i., art. viii., chap. vi.

fruitful with better things. How is this spiritual being to be cleansed? By Penance and the Blood of Christ in the Sacrament of reconciliation.'[1]

(2) Humility.

(2) The next virtue that is exercised in the reception of this Sacrament is that of humility, of which the same holy Bishop thus writes: 'The very setting of your sins before you, the bringing of the hidden things of pride into light, the consciousness that you are putting them before God, before the pure hosts of heaven, and before His minister upon earth, brings a deepening of your humiliation and contrition, and helps the opening of your soul. Then descends the healing grace of purification and forgiveness on the soul, in her abjection at the foot of the Cross, receiving into her heart the cleansing blood with the Spirit of mercy. You are once more the child of Christ, Who has endowed you with His charity, and raised you to a quicker faith and a sure trust in Him. Your heart is enlarged, you have recovered peace, and a certain sweetness has entered your soul. But what opened your soul to these Divine gifts was the exercise of humility, and what will preserve them is the same spirit of humility.'[2]

St. John Chrysostom says that this inward humility springs naturally, as it were, from confession, if only it be duly made, and St. Thomas teaches that confession should be humble, as it should ever result in a sense of self-abasement at the sight of our faults, making us own that we are full of weakness, infirmity, and wretchedness.

(3) Contrition.

(3) It is well known by all that a heartfelt and

[1] 'The Ground-work of the Christian Virtues,' Lect. III., p. 70.
[2] *Ibid.*, Lect. IX., pp. 222, 223.

supernatural sorrow is an indispensable condition, as well as an essential part, of this Sacrament. The reason of this is, because God never has pardoned, and by an unchangeable decree never will pardon, anyone unless the person first repents through the proper motives of sorrow. St. Ambrose has said that 'repentance is as needful for him that confesses as the surgeon's art is for a wounded man.' And he infers that, 'since after baptism we have no other remedy left us for our sins but repentance, as all are convinced, we should strive after it with all our might, whatever it may cost us of trouble and painstaking.'

Here I may note the distinction between *perfect* and *imperfect* contrition. Contrition is called *perfect* on account of the perfection of the *motive* from which it springs. The sorrow in perfect contrition is that highest sorrow of all, which is caused by the highest kind of love which the soul can entertain towards God, that affection, namely, which loves God exclusively on account of His own infinite goodness, as one to be loved supremely and above all things, without referring, as a *motive*, to any particular form of that goodness, as, for example, His goodness towards ourselves. Perfect contrition is that grief, indignation, and detestation of sin, which, arising out of the love of God, is experienced on account of the offence committed by the sinner against God, considered as infinitely good in the perfection of His attributes. It is perfect, also, because it is so admirable in motive and in the quality of the love from which it springs that it disposes the soul immediately for justification (or, rather, justifies it), even without the Sacrament of

Penance (as it includes the intention, which must be either implicit or explicit on the part of the penitent, to have recourse, at the proper time, to the Sacramental absolution of the priest). It is such as to completely pulverize (*contero*) the heart, and destroys the sin, so that nothing more remains of its guilt or of the eternal punishment due to it.

The second kind of contrition is called *imperfect*, because of the inferiority of its motive as compared with the first. It is, like the first, a sorrow for and detestation of sin, together with a firm resolution not to sin again; but it arises chiefly from the consideration of the turpitude of sin, the fear of hell, or of other spiritual evils, which are regarded as penalties that may be inflicted upon the offender by the providential chastisement of God. Its essential motive, therefore, is not that kind of love of God which has been described as the characteristic of perfect contrition; it is called *attrition*, because it crushes the heart, and, as it were, it bruises (*attèrit*) sin, rather than entirely pulverizes it, and cannot, like perfect contrition, justify immediately, nor apart from the Sacrament of Penance. The Council of Trent declares, moreover, that it is a real gift of God and an impulse of the Holy Ghost, not, indeed, as yet inhabiting (the soul), but only moving it, by which the penitent, being assisted, prepares the way to himself for righteousness. And although it cannot of itself bring the sinner to justification, it disposes him to obtain the grace of God in the Sacrament of Penance.'[1]

This doctrine is in accordance with what the

[1] Council of Trent, Sess. XIV., Chap. iv. See a 'Reply to a Protestant,' by Rev. C. B. Garside.

Council of Trent teaches when it divides contrition into *perfect* and *imperfect*, the latter being called technically *attrition*. It declares that perfect contrition reconciles man to God before the Sacrament is actually received—that is, before the external act of absolution has been applied to the penitent, who is hypothetically considered as already perfectly contrite. 'Nevertheless, that reconciliation is not to be ascribed to that contrition without the intention (*votum*) of receiving the Sacrament of Penance.'[1]

So clear is the teaching of the Church about the efficacy of perfect contrition before Sacramental absolution, that when Michael Baius affirmed that by contrition, even though conceived through perfect love and united with the desire of receiving the Sacrament of Penance, sin is not remitted, except in case of necessity or of martyrdom, without the actual reception of the Sacrament, his proposition was condemned by Pius V. in 1567, by Gregory XIII. in 1579, and by Urban VIII. in 1641.

3. The theological virtues exercised in the reception of the Sacrament of Penance.

3. The theological virtues are also exercised in the reception of the Sacrament of Penance. It is necessary that our confession be made in the spirit of faith and hope and charity.

(1) Faith.

(1) Faith. The penitent who receives this Sacrament may be said to exercise an act of faith in those truths which the Church has defined concerning it: (1) That priests by virtue of the Holy Ghost, conferred upon them in ordination, exercise the function of remitting sins, as the ministers of Christ. (2) That the absolution of the priest is the dispensation of a gift. (3) That this gift is not their own. (4) That this dispensation of a gift

[1] Conc. Trid., Sess. XIV., Chap. iv.

which comes from another (*alieni beneficii dispensatio*) is not solely a bare ministration, either of announcing the Gospel or of declaring that sins have been remitted, but that it is a judicial act by which sentence is pronounced by the priest as by a judge. Thus, the penitents who approach the sacred tribunal of Penance know and believe and show forth their faith in the power of this Sacrament and in the absolution of the priest, which is always judicial and always effects its object, namely, the remission of sins and the infusion or increase of grace, whenever there is due disposition of soul on the part of the recipients.

(2) Hope is also exercised. 'Let thy confession,' says St. Bernard, 'be faithful, that so thou mayest confess in hope without any distrust of forgiveness.' Without such hope we should never obtain pardon, were we to seek it for all eternity, because sorrow for sin, unaccompanied by hope of forgiveness, so far from appeasing, only offends against the Divine mercy. Cain repented of his crime after he had murdered his own brother, but because he did not trust in the Divine goodness his sorrow availed him not. *My iniquity*, he said in his folly, *is greater than that I may deserve pardon.*[1] Judas Iscariot in like manner repented, and exclaimed: *I have sinned in betraying innocent blood.*[2] And, further, he made restitution of the money for which he had sold His Divine Master. But what did all this profit him? Nothing whatever. His sorrow was devoid of any gleam of hope, and, giving himself up for lost, he went and hanged himself on a tree. (2) Hope.

Scaramelli remarks: 'Of such a nature is the

[1] Gen. iv. 13. [2] St. Matt. xxvii. 4.

repentance of certain devout persons, who, after falling into some serious fault, or seeing that they relapse constantly into the same sins, are filled with bitterness, distrust, and false humility, and say to themselves, "God will not pardon me; I think He has turned His back upon me, for my wickedness is beyond endurance, and I am continually yielding to the same faults." This is the contrition of Judas and of Cain, devoid of all trust in God's goodness.'[1] All good confessions ought therefore to be accompanied with a humble, peaceful, and confiding sorrow. A trusting and peaceful repentance, with full hope and confidence in God's mercy, is necessary for the worthy reception of the Sacrament of Penance.

In all that we have here written as to the exercise of faith and hope, in the reception of the Sacrament of Penance, it is not to be understood that it is necessary, for its worthy reception, that penitents should make formal and explicit acts of these virtues each time they receive the Sacrament. This practice is, however, recommended, the acts of these virtues are given in every prayer-book and manual in the preparation for confession, and devout souls are in the habit of making these acts. Although it cannot be asserted that the explicit and formal acts of these virtues are necessary for the Sacrament, it is certain that the penitent, by making a proper act of contrition, practically and in a certain way expressly makes acts of these virtues; and the whole proceeding of the penitent in approaching this Sacrament is an exercise of faith and hope, or trust in God. And every motive which should move us

[1] 'Directorium Asceticum,' vol. i., art. viii., chap. iii.

to sorrow for our sins in a salutary manner must of necessity be founded on and dictated by faith.

(3) We have now to consider charity in connection with repentance and the Sacrament. Repentance is imperfect when not accompanied by love. The motives for repentance, suggested by faith, are the loss of heaven and the fear of hell; the thought that by sin we have sullied and disfigured the pure image of God in our souls; that we have degraded its dignity, placed ourselves on a level with the brute creation, transgressed our essential duty to our Creator; that in enslaving ourselves to our passions we have overturned and destroyed the admirable order established in our souls by God. These and such-like considerations become so many motives of repentance, which are certainly laudable, since they lead us to detest and avoid sin, and suffice for the attrition necessary for the reception of the Sacrament of Penance.

(3) Charity in connection with repentance and the Sacrament.

The motives of repentance suggested by faith, as above enumerated, must be good, though imperfect. St. Francis de Sales says: 'The Church and the Holy Scriptures would not propose them to our consideration if they were not calculated to produce a repentance acceptable to God. Nothing can be more rational than to let ourselves be influenced by them; they cannot fail to impress those who make them the subject of serious reflection. But the repentance they excite is imperfect because charity has no part in it. A desire to secure our happiness and to recover the beauty and dignity of our souls refers to our own interest. Though these motives spring from a lawful, well-regulated love, they are far from being divested of reference to self.'

'I do not say that this species of repentance rejects charity; I merely assert that it is not animated by this Divine virtue. It is destitute of charity, but not opposed to it. There is a great difference between excluding and not including charity. . . . Repentance which excludes charity is offensive to God, and belongs only to the reprobate; that repentance which does not spring from charity, but yet does not exclude it, is valid, though imperfect, and insufficient to merit heaven until charity is united thereto.'[1]

The Sacrament of Penance unites charity to this imperfect repentance in the case of those who are restored to grace, or receive the first grace in the Sacrament; but in the case of those devout souls who, already just, receive an increase, or the second grace, through this Sacrament, contrition springs from and is united with charity, so that all the acts of sorrow which are made have for their motive the love of God for His own sake.

St. Francis de Sales well describes the mutual union between love and anguish in the sorrow of contrition: 'The act of perfect repentance has two different effects, corresponding to its two essential qualities of love and sorrow. By the latter it detaches us from all sin and from creatures to whom an earthly affection has linked us, and by the love which it derives from its motive it reconciles us to God Whom we had offended; or, in other words, perfect contrition detaches us from sin as contrition, and as love it reunites us to God. But in distinguishing sorrow from the love of God above all things, I do not mean that one always sensibly

[1] Treatise on 'The Love of God,' Book II., Chap. xiv.

precedes the other in perfect contrition. Although this sometimes happens, it is also frequently the case that sorrow springs from love in proportion as love is produced in the heart, and that love mingles with grief at the same time that sorrow penetrates the soul. . . .

'Consider how the holy penitent, Magdalen, wept from sorrow. *They have taken away my Lord*, said she, *and I know not where they have laid Him.*[1] Having found Him by her tears and sighs, she embraces Him, and is united to Him by love. This is precisely what occurs to a sinner who attains perfect contrition. He has lost his God by sin; a first emotion of love leads him to desire that adorable Being, from Whom he has strayed; he finds Him by repentance; but perfect love alone gives him absolute possession of God.'

'In the progress we have described, we may easily perceive that, if perfect repentance borrows much of its efficacy from love, love, on the other hand, derives much of its perfection from repentance. The love which precedes repentance is like a particular kind of rubies, which have naturally little or no brightness, and which assume a dazzling lustre when steeped in vinegar. This love, which is usually imperfect when it precedes repentance, becomes pure, strong, and perfect, when impregnated with its salutary bitterness.' (This is only an illustration, and is not to be understood as asserting that the charity before and after repentance is of the same kind or species.)

'It also sometimes happens, that perfect contrition includes only the virtues and qualities, not

[1] St. John xx. 13.

the peculiar action, of love. You will tell me, perhaps, that it is difficult to comprehend how repentance could have the efficacy of love to produce the same effects, divested of the peculiar action by which it is characterized. Is not the motive of perfect contrition the goodness of God, considered as essentially good and amiable in Himself? Is it not also true that this motive only becomes a motive to us as far as it influences our conduct or feelings? Now, the Divine goodness, considered in this point of view, can produce no other emotion in the will than that of love. Therefore, though contrition may not include the peculiar action of love, it yet professes its virtue—that is to say, a tendency to union, or a unitive property, since perfect contrition reconciles men to God by reuniting them to the Sovereign Goodness from which they had separated themselves.'

'I shall endeavour to render this truth evident by a sensible comparison. The property of loadstone is to attract iron; yet a piece of iron touched with the magnet, without losing its own nature or assuming that of the loadstone, acquires the virtue of attracting another piece of iron. In the same manner contrition, produced by the motive of love, acquires the virtue, but not the activity, of love. . . .

'This amorous repentance or perfect contrition is usually practised by aspirations of the heart to God. Thus, the holy penitents mentioned in Scripture frequently exclaimed: "I am Thine, O my God! Save me! Have mercy on me, for all my hopes are placed in Thee. Save me, Lord, for a torrent of evils has rushed upon my soul! Have mercy, O God, on me a sinner!"[1]

[1] Treatise on 'The Love of God,' Book II., Chap. xx.

4. The revival of merits is the effect of true repentance, and it may therefore be referred to as an effect of the Sacrament of Penance, which is primarily ordained for the reconciliation of the soul to God after it has fallen into sin. This deserves serious consideration, as no one is impeccable, and in the whole history of the Church, as far as we can learn, very few have been confirmed in grace; therefore those who have continued in a holy and devout life for years may fall and lose God's grace. The revival of merits is a matter that concerns such as these. The thought that all the merits of years should be lost through one mortal sin is certainly a motive to protect a man and prevent his fall; but at the same time, when a man wishes to return to God again and to resume his former life of virtue and holiness, he may be encouraged by the thought that with his restoration to grace the merit of all his former good works, performed in a state of grace, returns.

4. The revival of merits through repentance and the Sacrament.

St. Francis de Sales, treating on the subject that the return of Divine love into a soul revives all the merit that sin had destroyed, observes: 'Man is capable of performing three kinds of actions, according to three different states in which he may be placed. Whatever he does in a state of sin is of no avail for eternity; such actions are called *dead* works, in opposition to those of the just, which are termed *living*, because vivified by charity. If a just man fall into mortal sin, though he forfeits the merit of all his former good works, yet such good works are not considered dead, but only *mortified*, especially with respect to the elect.'[1]

The meritorious works deadened or mortified by

[1] Treatise on 'The Love of God,' Book XI., Chap. xi.

sin revive by repentance and by the worthy reception of this Sacrament in the case of those who approach to receive it in a state of sin. The reason of this is because the works performed in charity are not abolished entirely by God, but remain in His acceptance; but man impedes their reward by his sin, and as soon as the impediment is removed by repentance God fulfils His part by rewarding these works.

As to the degree in which grace and the virtues are recovered and the merits revived, there are various opinions. Two opinions amongst others may be mentioned. The first holds that the virtues together with grace are restored and the merits revive in greater or less degree according to the present disposition of the penitent—that is, according as repentance is more intense or more remiss, and, consequently, sometimes in a greater, sometimes in an equal, and sometimes in a lesser, degree than before the sin.

The second opinion holds that they are restored and revive in the very same degree as before the sin; and sometimes more is to be added to that, according to the present disposition of the penitent, and therefore they always return in an equal, and even in a greater, degree after repentance than that in which they existed before.

I may say that I consider the second opinion more satisfactory than the first, as it seems to convey the meaning of the manner in which, as narrated in Holy Scripture, God receives penitents, and His great love for penitent souls. Leaving the ninety-nine sheep, He seeks the one that was lost, and, having found it, brings it home with all the marks of kindness mentioned in the parable.

CHAPTER X

THE HOLY EUCHARIST THE MEANS OF SPIRITUAL GROWTH—THE REAL PRESENCE OF CHRIST IN THE EUCHARIST

1. It may be said that all the Sacraments do not tend directly to the increase of grace as their immediate and proper end. Without doubt they all give or increase grace when they are received with proper dispositions. They produce this effect of themselves in virtue of the efficacy imparted to them by Jesus Christ, Whose instruments they are; or, as it is expressed by theologians with the Council of Trent, *ex opere operato.* They increase grace, and all the more abundantly when they find it already living in the soul, and, as a consequence, they have all to be attended to and estimated in the development of the supernatural life, and the work of the spiritual growth of the interior man. But it belongs to the Holy Eucharist especially, and by virtue of its institution, to effect this progress and increase in the supernatural order. Christ has left Himself to us in this august Sacrament mainly for the nourishment of our souls. His principal object in instituting it is to be our food, our supernatural nourishment, operating in the soul quietly and secretly, just as natural food invigorates the body

1. The Holy Eucharist the spiritual nourishment of the soul.

and renovates the blood by a process of assimilation. It is for this reason we have to dwell longer upon the consideration of this Sacrament and of the effects which it produces in supplying food to our souls.

Before speaking of its effects, and the wonderful manner in which it nourishes our souls with grace, we have to call to mind what this food is, and this we shall do under two heads: (1) What is present in the Blessed Sacrament; (2) How Jesus Christ is present therein. We shall devote this chapter to the consideration of the first of these.

2. The Real Presence of Christ in the Holy Eucharist.

2. The Eucharistic dogma is derived from all the fountains of revelation. It was foretold, announced, prefigured, in the Old Testament; we have it promised, instituted, recommended, and practised, in the New Testament. It has been handed down by an unbroken tradition originating with the words of institution pronounced by our Divine Saviour. The writings of the Fathers confirm its existence, proclaim its excellence, and even the titles which they use in speaking of it prove their conviction and their faith in regard to it. They call it '*the* Sacrifice,' which by its own self replaces all the sacrifices of the Old Law, the Sacrament of Sacraments, the Body, the Blood, the Flesh, of Jesus Christ, the immolation of the true Isaac, the holocaust of salvation, the renovation of the Sacrifice of Calvary, the Holy of Holies, the bread of life, the bread of Angels, heavenly bread, supersubstantial bread, the wine which bringeth forth virgins, the holy Supper, the veritable Paschal Lamb, a prodigy of ineffable love, the continuation and the complement of the Incarnation, nourishment which deifies man, a memorial of the Sacred Passion, an abridgment of all the wonders of God, Who is

infinitely powerful and infinitely good. In fine, this dogma has been the object of the careful examination and the solemn definitions of several Œcumenical Councils. All these proofs are given and clearly developed in every theological treatise on the Holy Eucharist.

It will not be necessary for our present purpose to write a full treatise on this Sacrament, or to go minutely into the proofs above referred to; but it will be sufficient to consider the Eucharist as it is ordained for our supernatural support, and as it is the food and life of our souls; and to this end it will be well to reflect, in the first place, on the nature of this heavenly food. This brings us at once to the Real Presence of Christ in the Eucharist.

Nothing can help or strengthen our love and devotion towards this Sacrament more than reflection on the question, Who it is that remains with us in the Holy Eucharist?

In the words of the Catechism, we may express our faith in this Divine mystery: 'The Most Holy Sacrament of the Eucharist is the true Body and Blood of Jesus Christ, together with His Soul and Divinity under the appearances of bread and wine.'

3. The words of institution teach the Real Presence of Christ in the Eucharist.

3. Let us in thought transport ourselves to the supper-room in Jerusalem, the scene of the institution of this Sacrament. There Jesus Christ, seated in the midst of His Apostles, takes bread into His hands, blesses it, breaks it, and gives it them, saying: *Take ye and eat, for this is My Body.* Afterwards, taking the chalice, He gave thanks, and gave it to them, saying: *Drink ye all of this. For this is My Blood of the New Testament, which shall be shed for*

many unto the remission of sins. And He added the words : *Do this in commemoration of Me.*[1]

St. Paul gives us a description of this institution exactly the same as that given by the Evangelists : *I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said, Take ye and eat : this is My Body which shall be delivered for you : this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying : This Chalice is the New Testament in My Blood : this do ye, as often as you shall drink, for the commemoration of Me.*[2]

There is no need to comment at any length on the words of institution, but to reflect upon the truth of the Real Presence of Christ in the Blessed Sacrament, which they teach in simple, clear, and precise terms. Our Lord says : *This is My Body : this is My Blood.* Can plainer speech be used ? It is an expression, a sentence, which any child can understand. It is a clear and unambiguous form of speech. Our Lord does not say : This *signifies* My Body. No ; He says : *This* (*i.e.*, what I hold in My hands here) *is My Body.* Nor does He say : This bread is My Body, but, *This is My Body.* Again, He does not say : By means of this bread you receive the grace of My Body. No ; He simply says, with clearness and precision : *This is My Body : this is My Blood.*

'The human mind that is not swayed by pride or prejudice must, therefore, confess, in the presence of

[1] St. Matt. xxvi. 26, 28 ; St. Mark xiv. 22, 24 ; St. Luke xxii. 19, 20.

[2] 1 Cor. xi. 23-25.

the Supreme Lord and Master, God, Who is eternally truthful, Who cannot and does not wish to deceive us: I do indeed behold the appearance of bread here, but what I see is not really bread any longer, because Jesus Christ, my God, has said: *This is My Body*. Consequently, I have before me the Body of Christ, Who is hidden under the appearances of bread. The great weight and indestructible power of Catholic teaching on the Holy Eucharist are found in this fact, that the Church adheres firmly and simply to the clear words of Christ. The Church declares: These are the plain and unambiguous words of Christ. Who, in all the world, has a right to quibble with them? Where, in all the Sacred Scriptures, can anyone find the slightest intimation that they are to be interpreted in any other than the plain and literal sense?'[1]

I may omit other proofs of the Real Presence in the Eucharist derived from the words of institution, as, for example, the circumstances connected with the Last Supper, the solemnity of the occasion, it being during the last moments of His mortal life, when we cannot think it possible that our Lord would speak in words of doubtful meaning to His disciples. Besides, He knew, as God, that His Apostles would accept His words in their plain, ordinary sense. He foresaw that Christians, in the early ages, would universally accept His words in their literal sense. He saw before Him all the millions of Christians of the next fifteen hundred years, and (irrespective of the heretics) of that and subsequent ages, unto the end of time, who would come to pay their adoration to Him under the appearances of bread. It follows,

[1] 'Manual of the Holy Eucharist,' by Rev. F. X. Lasance.

therefore, as a necessary consequence, in view of His Divine holiness, that if His plain words were not to be accepted in their literal and obvious sense, it was incumbent on Him to explain clearly their meaning. His Divine attributes of holiness, truthfulness, and justice, are our guarantee for the meaning attached to His words by universal Christendom for nine centuries, and the belief in the Real Presence as held now by the universal Church and all her members.

4. The teaching of St. Paul regarding the Real Presence.

4. I may refer to the teaching of St. Paul in particular regarding the Real Presence of Christ in this Sacrament, inasmuch as he makes known clearly to us the meaning which the Apostles and the first Christians attached to the words of Christ, and shows that they held then the very same doctrine which the Church teaches to the faithful to-day, at the beginning of the twentieth century.

St. Paul declares that the bread which he broke was a *partaking of the Body of the Lord*, and the chalice a *communion of the Blood of Christ*.[1] Also that those who partake unworthily of the bread and of that chalice are *guilty of the Body and Blood of the Lord*.[2] He says, moreover, that communicants, although numerically many, become *one bread, one body*, by *partaking of the Body of the Lord*.[3] The whole point of St. Paul's argument would be utterly lost, his parallel unmeaning, and his denunciation aimless, if the real Body and Blood of Christ were not in the Eucharist. How could anyone be justly punished by sickness and death if this doctrine were not true ?—*therefore there are many infirm and weak*

[1] 1 Cor. x. 16. [2] 1 Cor. xi. 27. [3] 1 Cor. x. 17.

among you, and many sleep[1]—for not discerning an absent body? How could men be *guilty of the Body and Blood of Christ* if the figure alone of Christ were there, and if that figure were only bread? How, also, can anyone be truly described as partaking of the Body and Blood of the Lord, through the reception of the consecrated bread and the consecrated chalice, if that bread which is *broken* and that chalice so communicated conveys no Body and no Blood of Christ? The Apostle was inspired, erudite, and not a mocking sophist, and yet, if the Protestant explanation be true, he could not, if he tried, have used language more calculated to deceive.

'There is also great force, taking all the context together, in the expression: *The chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord?* The chalice is called the *communion*, and the bread the *partaking* of Christ; the chalice—that is, the contents of the chalice—and the bread, of which the breaking is the physical mode of distributing it, are so described as if they and Christ were identical. There is no gradation implied or expressed by which, as through a distinct and separate material, access to Christ is obtained; but union with *that* bread and *that* wine is union with Christ's Body and Blood; therefore, according to the Catholic interpretation, the Sacramental bread and wine have been supernaturally changed into the substance of Christ's Body and Blood.'[2]

[1] 1 Cor. xi. 30.

[2] 'The Sacrifice of the Eucharist,' by Rev. C. B. Garside, chap. i.

No argument against the true doctrine can be drawn from the fact that the Apostle himself here uses the word 'bread.' It is true he uses the word 'bread' in designating the Holy Eucharist, but he does so in consideration of the outward appearances, and only for the evident purpose of impressing upon his readers in the strongest and most effective manner the truth that here there is no question of ordinary bread, but of the Flesh and Blood of our Lord, of which the unworthy communicant makes himself guilty. How often do we ourselves use the word 'bread' in our devotions to the Holy Eucharist? Yet who will for that reason call in question our faith in the Transubstantiation? We understand the meaning very well. Neither the Apostles nor the first Christians indulged in any controversy concerning the words of our Saviour. All the early Apostolic Fathers of the Church adhere tenaciously to the plain words of our Lord. The eyes may continue to behold the appearances of bread and wine, but there has been an essential change, a Transubstantiation; as water was changed into wine by our Lord, so here the bread and wine are changed into His Body and Blood.

5. The early Fathers on the Real Presence.

5. From the early Fathers I may quote one or two extracts or references showing the doctrine of the Real Presence to have been universally held by Christians after the death of the Apostles.

'We find the oldest testimony of this fact in a letter which St. Ignatius of Antioch, who was a disciple of the Apostles, and suffered martyrdom in the year 107, addressed to the Christians of Smyrna, warning them against the heretics of that day, styled the Docetæ. These heretics did not, indeed,

assail the doctrine of the Holy Eucharist, but as a consequence of their assumption that Christ had really not a material body, and that what appeared to be one was only a phantom or optical illusion, they refrained from participating in the Lord's Supper. The great Bishop calls the attention of the orthodox Christians to this characteristic of these heretics. He writes: "They abstain from the Holy Eucharist" (*i.e.*, the food of thanksgiving), "and they do not take part in the" (Eucharistic) "devotions, because they do not confess with us that the Blessed Sacrament is our Saviour's true flesh, which suffered for our sins and was raised again to life by the Father."

'Just as clearly does the holy martyr Justin express himself a few years later to the Emperor Antoninus Pius in defence of the Christian faith. He narrates how, after the ordinary prayers had been recited and the kiss of peace had been given, bread and wine mixed with water were presented to the presiding minister of the brethren, who then gave thanks with many prayers, and how only those of the faithful who were already baptized were allowed to partake of this food. "However," he continues, "we do not receive these gifts as ordinary food and common drink, but just as it is of faith that Jesus Christ our Saviour became man, and for our redemption took upon Himself flesh and blood, *so it has been strenuously inculcated upon us* that the food which has been blessed with words is the Flesh and Blood of this same Jesus, the incarnate Son of God."

'This testimony of St. Justin the Martyr before the pagan Emperor in the earlier part of the second

century is in more than one respect remarkable. It tells us, not only that the doctrine of the Church in the second century on the Holy Eucharist is identically the same as that of the twentieth, but, furthermore, clearly demonstrates that this article of faith concerning the Blessed Sacrament was taught with special zeal and earnestness among the early Christians.'[1]

6. Father Faber's description of all that is contained in this Sacrament.

6. Having stated and proved the doctrine of the Real Presence of Christ in the Holy Eucharist, in so far as it suffices for our present purpose, let us now consider all that this Sacrament contains, that we may the better realize the nature of this heavenly food which Christ has given us for the nourishment of our souls. This is stated so clearly and presisely by Father Faber in his book on the Blessed Sacrament that it cannot be better expressed in the English language. Speaking of what he calls the miracles contained in this Sacrament, he gives the following with regard to the Body of our Lord and its concomitants :

(1) The Body of Christ under the species of bread and wine.

(1) 'The first is the production of the Body and Blood of Christ, existing and permanent in heaven under the species of bread and wine, so that He is not less truly, less really, or less substantially, in the Host than He is in heaven; and this most magnificent dogma is of Divine faith. . . .

'The Council of Trent defines that the Body (of Christ) is contained in this Sacrament truly, really, and substantially. Hence it follows that our Lord has as true, solid and integral a substantial being in the Blessed Sacrament as He has in heaven, so that

[1] 'Manual of the Holy Euhcarist,' by Rev. F. X. Lasance, Second Conf.

by the Divine power He might be preserved in the Blessed Sacrament, even if, by impossible supposition, He were to cease to be in heaven; just as now He remains in heaven, and would remain if there were no Blessed Sacrament on earth at all. . . . If God can destroy what has perished and reproduce it altogether the same, as He does when He restores the perished substance of bread, He can also produce for a second time that which continues to exist. We surely cannot deny this to be within the compass of Omnipotence. And not for a second time only. The actual existence of the thing does not hinder, but that God could produce it elsewhere a thousand times. He is, of course, not dependent on the circumstances which render this impossible in the natural order of things. "From one man," says Lessius, "He could produce an army." As in the stores of His wisdom and power there lie countless individuals of the same species, so also in the same stores each individual may lie countlessly, and He could give forth infinite reproductions of the same individual. And although a thing thus reproduced in itself is in act one and the same, yet virtually it is manifold, for it is equal to many in localities, in operations, in beginnings, and endings. Thus it fills distant places, and in a certain sense is distant from itself. It can accomplish different, and even contrary, effects in different places, and thus really avail to do of itself the work of many. When it begins or ends in one place, it does not necessarily begin or end in another. In one place it may be hot, in another cold; here it may ascend, there it may descend; here it may cease and die, there it may begin and be born. That this is the exact

account of the mystery, I do not say. But is this impossible to Omnipotence? Is it out of harmony with the operations of Omnipotence which we know of? Is it not in admirable keeping with the whole of this mystery, and does it not give a natural and commodious interpretation to the infallible words of Holy Church?'

(2) The presence of the Soul of Christ in the Sacrament.

(2) 'The second miracle which concerns the Body of our Lord is the presence with it of His blessed Soul, with all its sanctity, beatific love and vision, and all its ornaments and gifts, natural and supernatural, under the same species. In the language of the Council of Trent, we say that our Lord's Soul is present under the species, not by force of the words of consecration, but by what the Council calls concomitance; that is, it was befitting and honourable for our Lord's Body that it should be accompanied by His Soul in all its surpassing beauty, and that in a manner as real as is its own presence in the Sacrament. It was not, therefore, necessary that the Soul should come, neither did it directly, by virtue of the consecration; and though it comes by the force of natural connection with the Body of Christ, as the Council speaks, yet as the Body was produced under the species by an intimate, peculiar Divine influx, which did not reach the Soul, the presence of the Soul requires a new distinct productive influx touching its substance, as the former one touched the substance of the Body. So there is here a fresh act of beauty and of power in order to produce the Soul of Christ under the species, and it is there as truly, really, and substantially as the Body itself.'

(3) The presence of the Divine Word and of the Father and the Holy Ghost in this Sacrament.

(3) 'The third miracle which has reference to the Body of Christ is the presence under the species

of the Hypostatic Union, by which the Flesh and Soul are united to the Divine Word. From this union the Flesh of Christ receives its dignity and all its power of sanctification; it is present under the species by a productive act of its own. For although the Divine Word is everywhere, yet the union of the Body and Soul of Christ in the Word is not everywhere, because the Body and Soul of Christ are not everywhere, but are circumscribed in a particular place. Nevertheless, the Hypostatic Union is so intrinsic to them that they cannot exist without it. Therefore, as the Body and Soul are present in the Blessed Sacrament by a peculiar action, so also is their union with the Word. Thus, the Divine Word is present in the Blessed Sacrament by concomitance—that is, not merely by reason of His immensity as God, by which He is in all things, but also by reason of the Hypostatic Union. Hence, furthermore, though, let it be carefully observed, not by any productive action which can extend thus far, the Father and Holy Ghost are also present under the species by reason of their connection and identity with the Word.'

(4) The spiritual manner in which the Body of Christ exists in the Eucharist.

(4) 'The fourth miracle is the spiritual manner in which the Body of Christ exists with all its corporal qualities under the species. His Body, with all its bulk and its qualities, is by a Divine virtue raised above the condition of a body, and receives a spiritual mode of existence, by which it is contracted, as it were, into a point, and is simultaneously and continuously so diffused through the species that, like a spiritual substance, it is whole under the whole species of bread, and whole under every one of its parts, just as a man's rational soul is whole in his

whole body and whole in each of its parts. This is, perhaps, the most stupendous prodigy of all this resplendent collection of wonders, and has no just parallel out of this mystery of Transubstantiation—that a thing extended by parts should be empowered to exist spiritually and without extent, and that when the substance and existence are both corporal, the mode of being should nevertheless be spiritual.'[1]

I may here leave Father Faber for the present, and I do so with his own remark, which he makes before going into the depth of the subject: 'You must not quarrel with me just now for using hard words. A clear idea of this mystery in your mind will soon result in increased love in your heart and deeper adoration in your spirit.'

[1] 'The Blessed Sacrament,' Book I., Secs. 4 and 5.

CHAPTER XI

TRANSUBSTANTIATION AND THE MODE OF THE REAL PRESENCE OF CHRIST IN THE EUCHARIST

1. After briefly noticing and proving the dogma of the Real Presence in the Holy Eucharist, we naturally come to the consideration of another essential dogma included in the Eucharist, namely, that of Transubstantiation.

1. The doctrine of Transubstantiation stated and proved.

The term is used by the Church to express that by the words of consecration the whole substance of the bread is changed into the Body, and the whole substance of the wine into the Blood, of Jesus Christ, the appearances (*species*) of bread and wine alone remaining.

We find this dogma clearly taught by the Council of Trent: 'For as Christ our Redeemer declared that which He offered under the species of bread to be truly His own Body, therefore hath it ever been a firm belief in the Church of God, and this Holy Synod doth now declare it anew, that by the consecration of the bread and wine a conversion is made of the whole substance of the bread into the substance of the Body of Christ our Lord, and of the whole substance of wine into the substance of His Blood, which conversion has been rightly and pro-

perly called by the Catholic Church Transubstantiation.'[1]

We have the same dogma expressed in the Creed of Pope Pius IV., which summarizes the doctrine of the Holy Eucharist in the following paragraph:

'I profess likewise that in the Mass there is offered to God a true, proper, and propitiatory Sacrifice for the living and the dead. And that in the most Holy Sacrament of the Eucharist there is truly, really, and substantially the Body and Blood, together with the Soul and Divinity, of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone Christ is received whole and entire and a true Sacrament.'

This doctrine of Transubstantiation the Council infers from the words of institution or consecration, and its definition was chiefly against the Lutherans. Some of these, and, indeed, the greater number of them, taught that Christ was present by *consubstantiation*, so that the Body of Christ in the Eucharist was united to the substance of bread, but not hypostatically. Others taught that Christ was present by *impanation*—that is, that Christ in the Eucharist assumed to Himself hypostatically bread and wine, in the same way as He assumed human nature in the Incarnation. According to these errors, the words *This is My Body* would be in the first case equivalent to saying, *There is here My Body together with the unchanged element of bread*, and in the

[1] Conc. Trid., Sess. XIII., Cap. iv.

second case they would have this sense, *This bread by hypostatic union is My Body.* It can be shown from the very words of institution that the Lutherans err in both suppositions. They err by the theory of *consubstantiation*, because Christ in instituting the Eucharist said, *This is My Body*, and made no mention of bread; besides, according to that opinion, He should have said, *with*, or *under*, or *in*, this bread is My Body. Those who held or hold the theory of *impanation* also err, as Billuart well argues. Even supposing the hypostatic union with the bread, the words *This is My Body* could not be verified, because they would have to be understood either of the bread body or the carnal body. Not of the bread body, because the Evangelist subjoins, *which shall be delivered for you.* But it was not a body composed of bread that was delivered for us, but a carnal body. Not of the carnal body, because when two are united in one *suppositum* (being), although both may be predicated of the *suppositum*, or that one being, as 'man is God,' 'God is man,' that is the *suppositum* having humanity is God, and the *suppositum* having Divinity is man, which is true concerning Christ; yet neither of the two can be predicated of the other; thus, although the Word assumed Body and Soul, it cannot be said that the soul is the body, or *vice versâ.* In like manner, in this hypothesis it could not be said that *this*, meaning the bread, is the carnal Body of Christ.

We explained above, when speaking of the text of St. Paul, the sense in which the Eucharist is sometimes called bread after consecration. It is so called, not because the substance of bread remains, which is not the case, but either by reason of the

species that remain, or by reason of the matter that was changed into the Body of Christ, or by reason of the natural virtue of nutrition which the species retain, or because it is the spiritual food for the nourishment of our souls.

I may add that the dogma of Transubstantiation, or 'the wonderful and singular conversion of the whole substance of the bread into the Body of Christ our Lord, and of the whole substance of wine into the substance of His Blood, the appearance of bread and wine alone remaining,' is a special dogma and distinct from others which the Church proposes to be believed concerning this Sacrament. Wherefore Pius VI., in the Constitution *Auctorem Fidei*, condemned the twenty-ninth proposition of the Synod of Pistoja, which asserted that the full doctrine of faith in the Eucharist could be held by professing the dogma of the Real Presence of Christ and the cessation of the substance of bread and wine, the appearances only remaining.

St. Thomas teaches that Transubstantiation takes place in an instant; so that, as soon as the form of consecration is pronounced, the substance of bread and wine vanishes, and the Body and Blood of Christ are present in such a manner that the first instant of the non-existence of the substance of bread and wine is the first instant of the presence of the Body and Blood of Christ.

2. The marvels contained in this mystery as to the substance of bread and wine.

2. In noticing the marvels of God's power and love shown through this dogma, I may be again allowed to quote at some length from Father Faber's book on the Blessed Sacrament, as this author had an exceptional gift of being able to clothe in accurate and clear English the teaching of theologians, and of

presenting their arguments in an attractive manner. Writing of the miracles contained in this mystery, some of which concern the Body of Christ, as given in the preceding chapter, Father Faber mentions two that concern the substance of bread and wine, and two that concern the species, which may be appropriately introduced into this chapter as explaining more fully the dogma of Transubstantiation. Father Faber reminds us that, when he speaks of miracles or miraculous actions on the subject of the Holy Eucharist, he does not stop to discuss the precise and technical signification of the word 'miracle,' but supposes it to be used loosely, and according to this explanation we can retain the word.

(1) The vanishing of the substance of bread and wine.

Concerning the substance of bread and wine: (1) 'The first miracle is the destruction, the annihilation, the perishing, the vanishing, whichever word we will choose, of the substance of bread and wine. It is not the customary language of theology to speak of them as annihilated, because, according to the Divine intention, their ceasing to be does not end in nothingness, but in the position of the Body of Christ in their room. Nevertheless, nothing whatever of the substance of bread remains, neither form, nor matter, nor existence, nor any degree of it, but the whole perishes utterly and as if it were reduced to nothing, without anything to succeed it. We know that if God were to restrain and shut off the energy and action with which He fills the universe, it must all fall back at once into nothingness, out of which His omnipotent will evoked it at first. His influx into creation, to borrow a word from the schools, is necessary to the continuance, not only of its holding together, but of its existing

at all. His concurrence penetrates the whole world, circulates through it with unspeakable vitality, *substantifying*, to use an ugly but expressive term of the scholastics, everything which is throughout creation. Now, this influx and concurrence He withholds and exhausts, contrary to His general laws, from the substance of bread and wine in the adorable Sacrifice. Whereupon they lose their privilege of creatures, and wither and perish away, relapsing into their pristine nothingness. This miracle is a specimen of what He would do to the whole world if He were so to visit it. But He has created it to be for ever, and, except in this solitary instance, He will uphold and sustain it, matter and spirit, to all eternity.'

(2) The reproduction or restitution of the substance when the species become changed.

(2) 'The second miracle, which also concerns the substance of the bread and wine, consists in the reproduction and restitution of the perished substances when the species are corrupted or changed, and our Blessed Lord has withdrawn. It is not that the species themselves act the part of the matter, or minister the material for corruption, or that they only appear to do so; but though separated from the substance which contained them, they follow its laws and suffer change in due season. Thus, when the change of the species has reached that point when it would not be natural for the proper substance of bread and wine any longer to consist with the accidents, at that moment by His wisdom and omnipotence, our Lord restores and reproduces the substances (or those substances into which they would by this time be changed had they remained), withdraws His Sacramental presence, and the usual laws of creation resume their interrupted sway. All this is done in so occult a manner that there are no

external signs by which we can detect either the original disappearance or the fresh substitution of the substance, so that there is nothing to break the meritorious exercise of supernatural faith. Neither is it new matter which is brought forth, but rather the old matter restored which had existed before and then had ceased to exist, as if it had disappeared from creation into some nameless receptacle of the Divine Omnipotence, to be then once more produced. This is difficult to explain; yet so theologians teach, and for reasons which seem convincing, though they are beyond our present scope. It seems more consistent with the analogy of creation that it should be so, in order that the world may not finally lose any of its primeval matter, which was created in order to last for ever, except for the brief time between consecration and the change of the species, when it was destroyed, as it were, by a kind of transient dispensation. . . . Both these miracles concerning the substances of the bread and wine are, to use the emphatic words of one holy Doctor, so "exotic" and so remote from the natural order of causes, that we know nothing parallel to them outside the mystery of Transubstantiation.'

3. Two miracles or marvels concerning the species.
(1) They exist without a subject in which to inhere.

3. Miracles concerning the species:

(1) 'The first of the two miracles which concern the species is that they exist and hold together without leaning upon any subject. This prodigy may be conceived to happen in one of three ways. God may impart to these accidents a new being, or restore to them the being they lost by the subtraction of the substances, without restoring the substances themselves. But this is not in keeping with the rest of the mystery; neither is it a neces-

sary supposition; for the accidents have in reality never lost their being, but only changed the mode of it, by losing what the old metaphysicians called their *inexistence*, or their subject. Or God may preserve the being and entity of the accidents, but may invigorate them with a new influx, which should confer upon them an entirely fresh mode of existence, repugnant to that prior one of inhesion which belonged to them as accidents. But this is also an unnecessary supposition. Why should their new method of existence be repugnant to their ancient one? A form which is torn off from its subject requires nothing beyond the simple miraculous preservation of its being, independent of the method by which it existed formerly. Thus, thirdly, we may more truly conceive of this great wonder by supposing that God simply continues His intimate and vital concurrence and influx to the accidents, which are thus separated from their subject, so that their old mode of existence has perished. For the being of an accident is prior in nature to its union with its subject; and therefore the being of the Sacramental species was prior in nature to their inexistence in the substances of bread and wine. Now, that which is prior by nature does not necessarily and intrinsically depend on that which was later, though it may depend upon it for its natural mode of existence. Thus, we may suppose that the first influx of God which gave them their being is simple, continued without interruption, although, in the ordinary course of things, it would have been restrained at the time when the destruction of the substances deprived the accidents of their usual method of existence. And what peculiarly recom-

mends this last hypothesis is that the style of the miracle, if we may dare so to speak, is more in keeping with the genius of the whole mystery. The accident of cold is intimately preserved in ice by the influx and concurrence of God. Supposing the ice to be thrown into a furnace, according to His ordinary laws, God would withdraw His concurrence, and the heat which exists by His concurrence in the fire would expel the cold, which falls away for want of that Divine influx. But, obviously, if it pleased God to continue to preserve that cold by His concurrence, the fire would be powerless over the ice, let it burn ever so fiercely. This may illustrate how it may please God to preserve accidents without their substances. Anyhow, whatever comes of these endeavours to explain it, the miracle itself is absolutely certain; the Sacramental species remain when their substances are withdrawn from them. Our Lord is to them instead of a substance. They lean upon Him though they touch Him not; and as in the Incarnation the Sacred Humanity has no human person to support it, so here in Transubstantiation the accidents are without a subject to uphold them. It is one of the many affinities of those two most holy and beautiful mysteries.'

(2) They suffer the same contingencies as if their substance had not perished.

(2) 'The second miracle which concerns the species is that they suffer the same contingencies, and receive the same impressions, and are accompanied by the same qualities, as if their substance had not perished. Thus, they grow warm, or cold, or dry, and undergo similar mutations, just as they would do if their subject existed, and this not in appearance and for the purpose of deceiving the senses, but in reality. In other words, those

qualities, such as heat, cold, dryness, and the like, are produced there by the power of God in a miraculous way, without any subject to receive, suffer, and sustain them ; and they mingle with and run into each other just as if they were tied together in a common subject. Some theologians have even spoken of these qualities as created expressly there and then, but that is not the case, except we use the term 'creation' in a wide and somewhat less rigorous sense. We shall have a clearer idea of this miracle if we suppose fire to burn or the sun to diffuse its light *in vacuum*, which they might do if God of His absolute power were pleased to concur, and so enable the created cause, the fire or the sun, to act thus against the ordinary laws under which He has been pleased to place the natural world. Nowhere out of the mystery of Transubstantiation does it seem that God has vouchsafed to give His concurrence to qualities without a subject, and this shows us the singularity and eminence of the transcendent mystery which we are thus venturing to analyze.'[1]

I have only to observe, in reference to the miracles concerning the species, that which may not appear from the beautiful exposition given us by Father Faber, that, according to St. Thomas, only the accident *quantity* remains without a subject ; the other accidents *inexist* in the *quantity* as in their immediate subject. This view may not present so many difficulties or marvels as does that which we are able to gather from the statements and description given above by that estimable and learned author. Again, theologians, following the doctrine

[1] 'The Blessed Sacrament,' Book I., Sec. 4.

of the Angelic Doctor, teach that the species remaining in the Eucharist can do and suffer (*agere et pati*) whatever the substance of bread and wine could do or suffer were they present. Thus, they can afford nutriment, they can change and corrupt; and since the corruption of one thing means the generation of another, it happens that on their corruption others are generated. These actions and passions, as they are called technically, do not affect the Body and Blood of Christ, but are confined to the species themselves; thus, for example, when the species are broken, the Body of our Lord is not broken.

That the expression used by Father Faber, p. 302, 'Our Lord is to them (the species) instead of a substance,' may not be misunderstood, I may quote the words of the Catechism of the Council of Trent as an explanation of his meaning: 'For as it has been proved already, that in the Blessed Sacrament are truly the Body and Blood of the Lord, so that none of the substance of bread and wine any longer subsists, and as the accidents cannot inhere in the Body and Blood of Christ, it remains that, in a manner altogether above the order of nature, they sustain themselves supported by nothing else.'[1]

4. Observations and explanations in answer to objections against the doctrine of Transubstantiation.

4. For the purpose of satisfying the objections supposed to be derived from science against this mystery, the following observations and explanation may be useful:

What the intrinsic nature of substance is science does not tell us; but it is certain that substance is (1) independent, if not of all limit or circumscription, at least of any determined quantity; and (2) that it is

[1] Cat. Conc. Trid., Chap. iv., Q. 43, on the Eucharist.

all in the whole thing and all in each part of it; and (3) that these two things are true, both when the parts are united to the whole, forming one with it, divisible only in power or possibility, and when they are actually separated from the whole by actual division. The substance of water, for example, is as whole and entire in a small drop as it is in a large and deep lake. The substance of wine is as whole and entire in the smallest glass as it is in the largest cask. The substance of bread is as whole and entire in a small morsel as it in the largest loaf. A particle of gold contains the substance of this metal as truly as the largest nugget ever found in a mine.

Let us suppose that on a festive occasion there is distributed to each of the guests present a portion of the same bread, and that they all drink after each other from a large cup of the same wine: it is evident that each has received the same substance of bread; and it is also evident that, if the guests were to drink of the same substance in twenty different places, each would receive the whole and entire substance. The Catechism of the Council of Trent thus explains:

'No one doubts that substance is contained in a small as well as in a large space; for the substance of the air and its entire nature must, of necessity, exist in a small as well as in a large quantity of air, as must also the whole nature of water not less in a small pitcher than in a river. As, then, to the substance of bread succeeds the Body of the Lord, we must confess it to be in the Sacrament, after exactly the same manner as was the substance of the bread before consecration; but whether that was present

in great or small quantity was entirely a matter of indifference.'[1]

This being the case, the human mind can have no difficulty in conceiving the possibility of the multi-location of the substance of Christ's Body and Blood in the Sacred Hosts. The substance of the Body of Christ is whole and entire in the whole quantity of the consecrated species; it is whole and entire in each Host and in each fragment of that Host which may be detached from the whole (and whole in the whole, and whole in each part, even when united in the same Host, according to the more common opinion). The substance of wine is whole and entire in the amount of wine consecrated in the chalice, and whole and entire in each drop which is received; so that, let the communicants be ever so numerous who receive the sacred species, either together or one after another, or in parts of the world widely distant from each other, they receive all equally the same entire substance of the Body and Blood of Jesus Christ Himself, whole and entire, together with His Soul and Divinity, as the Church teaches that His Soul and Divinity are inseparable from His Body and from His Blood.

As an explanation of my reason for going at some length into the explanation of the mode of Christ's presence in the Eucharist, I may quote the following note from Father Faber's book: 'If it should strike anyone that these questions on the mode of our Lord's existence in the Blessed Sacrament are not suitable for popular reading, they should remember that the Bull *Auctorem Fidei* condemns the Synod of Pistoja for saying that parish priests were to

[1] Cat. Conc. Trid., Chap. iv., Q. 42.

abstain from all scholastic questions about the mode of our Lord's existence in the Blessed Sacrament. The Synod is condemned, not only for itself omitting the *tertiam veritatem* (*in ritu consecrationis*), namely, the conversion called Transubstantiation, but also for exhorting parish priests to abstain from preaching it. The Bull condemns not only the "suspicious omission," but also the effort to bring this doctrine into oblivion.'[1]

At the same time, it may be well to bear in mind the admonition given by the Catechism of the Council of Trent in the following words : 'In accordance with the principle very often repeated by the Fathers, the faithful are to be admonished not to inquire too curiously into the manner in which that change (Transubstantiation) may be made, for it defies our powers of conception, nor have we any example of it in natural changes, nor in the work of creation. The change itself is to be learned by faith ; the manner of that change is not to be made the subject of too curious inquiry (Ecclus. iii. 22). Pastors should, also, use no less caution in explaining the mysterious manner in which the Body of Christ the Lord is contained whole and entire under the least particle of bread ; for such disputations will scarcely ever have to be entered upon. But, however, when Christian charity requires it, pastors will recollect previously to fortify the minds of the faithful by reminding them that *no word shall be impossible with God.*'[2]

[1] 'The Blessed Sacrament,' p. 93, note.

[2] Cat. Conc. Trid., Part II., Chap. iv., Q. 41 ; St. Luke i. 37.

CHAPTER XII

THE PRINCIPAL EFFECTS OF THE HOLY EUCHARIST —IT IS THE LIFE OF THE SOUL

1. The Holy Eucharist is our life.

1. In this chapter the first great effect of this Sacrament, made known to us by revelation, is to be considered, namely, that it is the life of the soul. After meditating upon this we may proceed to consider another effect, also revealed to us, namely, the union with our Lord effected in our souls and our bodies by the reception of this Sacrament. All the other effects are in close connection with these two, and we shall be able to see how they all concur in one and the same object, namely, the increase and perfection of the supernatural life within us.

The first effect of the Holy Eucharist is life. It is, as we have seen, the spiritual food of the soul, and, therefore, the chief means of preserving its supernatural life. The Angelic Doctor reminds us that Baptism is the source of spiritual life ; that the other Sacraments are its development, inasmuch as they are designed to prepare the soul, and to dispose it, through the sanctification they effect, to the reception of the Holy Eucharist ; and that the Blessed Sacrament is the end and complement of all the other Sacraments, by which the spiritual life of the Christian is crowned and perfected.

Let us call to mind that which our Divine Saviour has deigned to teach us on this subject in the Gospel of St. John. Speaking to the multitude on the shores of the Lake of Genesareth after the miracle of the multiplication of the loaves and fishes, He said: *I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that if any man eat of it, he may not die. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is My flesh for the life of the world.*[1] The Jews rebelled at the thought of this doctrine, and *they strove amongst themselves, saying: How can this man give us His flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up on the last day. For My flesh is meat indeed: and My blood is drink indeed.*[2]

According to the unanimous teaching of all orthodox interpreters, our Divine Lord in this place speaks of the Eucharist, and it would be entirely superfluous to delay in proving that such is the case. What we have to remark especially is the manner in which our Saviour affirms that life is the effect or fruit which this heavenly bread will produce in those who receive it. He does not rest at one sole affirmation, which ought to be quite-sufficient for all, as coming from the mouth of God, but He repeats it ten times in the course of His

[1] St. John vi. 48-52. [2] St. John vi. 53-56.

discourse, in order the better to impress this doctrine upon our minds. And He confirms it when He adds the following reason: *As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me.*[1] And a little before this He gave the reason which shows that His Flesh is living and vivifying because it is the Flesh of the eternal Son of God: *For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself.*[2] Now, as this flesh became by the Incarnation the Flesh of the Son of God, it is on this account the flesh of life. It is therefore living and life-giving for all those who receive it as the heavenly food given for their spiritual nourishment.

2. Bishop Ullathorne's comments on the texts of the Gospel of St. John.

2. Bishop Ullathorne, commenting on the above texts of the Gospel of St. John, asks us to mark the result. There could not be, nor was there, any doubt as to His meaning. The difficulty was to believe what was so new and so strange. *Many therefore of His disciples hearing it, said: This saying is hard, and who can hear it? But Jesus knowing in Himself, that His disciples murmured at this, said to them: Does this scandalize you? If, therefore, you shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken to you, are spirit and life. But there are some of you that believe not.*[3]

'They thought of eating His dead Body like ordinary food, whilst He spoke of His living and life-giving Body. Yet He points to this once more: *What if you saw Me ascend to heaven where I was*

[1] St. John vi. 58. [2] St. John v. 26. [3] St. John vi. 61-65.

before? He then explains that the flesh is nothing without the spirit of life, and that their fleshly views will not help them to accept His words without faith. Now mark the final result: *After this many of His disciples went back; and walked no more with Him.* They went away because they could not believe that they must eat His Flesh and Blood. *Then Jesus said to the twelve: Will you also go away? And Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and have known that Thou art Christ, the Son of God.*[1] The Apostles understood not how this was to be more than the multitude, but they believed He would fulfil what He said, because He is the Son of God. . . . At the Last Supper their eyes were suddenly opened, and they knew how they were to partake of His Body and Blood.'

The learned author finally reminds us that 'Christ is the fountain of our new and regenerated humanity, as Adam was of the old humanity; and that from Christ as the head life flows into the members. The Holy Communion is the consummation of what is begun in Baptism, since by it the old man is more and more transferred into the new man. As fast, therefore, as the old Adam becomes regenerated, after being multiplied in the body of evil, so fast does the new Adam multiply the communication of the body of grace and life, that we may enter into His life through His sacramentalized Body, may partake of the vital principle of the resurrection from the dead, and live by Christ as He lives by the Father.'[2]

[1] St. John vi. 67-70.
[2] 'The Endowments of Man,' Lect. XIII., pp. 368, 370.

3. The Catechism of the Council of Trent, treating of the great things that the symbols of bread and wine signify, thus represents Christ as the true life of man: 'In the first place, then, they signify to us Christ, as He is the true life of man; for our Lord Himself says: *My flesh is meat indeed, and My blood is drink indeed.*[1] As, then, the Body of Christ the Lord furnishes nourishment to eternal life to those who receive the Sacrament thereof with purity and holiness, with reason is its matter composed chiefly of those things by which this life is sustained, in order that the faithful may easily understand that the mind and soul are satiated by the communion of the precious Body and Blood of Christ. These very elements serve, also, somewhat to suggest to men the truth of the Real Presence of the Body and Blood of the Lord in the Sacrament. Observing, as we do, that bread and wine are every day changed, by the power of nature, into human flesh and blood, we may the more easily be led by this analogy to believe that the substance of the bread and wine is changed by the celestial benediction into the real Flesh and real Blood of Christ. This admirable change of the elements also contributes to shadow forth what takes place in the soul; for as, although no change of the bread and wine appears externally, yet is their substance truly changed into the Flesh and Blood of Christ; so in like manner, although in us nothing appears changed, yet are we renewed interiorly to life, whilst we receive in the Sacrament of the Eucharist the true life.'[2]

3 The symbols of bread and wine represent Christ as the true life of man.

4. To state this doctrine with theological precision,

[1] St. John vi. 56.
[2] Cat. Conc. Trid., Part II., Chap. iv., Q. 18.

4. The Eucharist increases sanctifying grace in the soul. It is a Sacrament of the living.

it is necessary to explain the grace which is conveyed to the soul by the reception of this Sacrament. The effect of the Holy Eucharist is an increase of sanctifying grace. According to the text of St. John's Gospel, the Eucharist was instituted as spiritual food and drink. And as food and drink are not given to the dead, it follows that those who receive this Sacrament must already have spiritual life in their souls ; *i.e.*, they must be in the state of grace.

'As is well known, the life of the soul consists in sanctifying grace, as thereby we are made partakers of the Divine nature and begin to live the life of God in the supernatural order. Now, according to the teaching of theology, it is in the Sacraments of Baptism and of Penance that this grace is imparted for the first time to such as are deprived of it. The other Sacraments, presupposing the existence of this grace in those who receive them, give an increase of the same precious treasure. But in no other Sacrament is the increase so great as in the Holy Eucharist, for in it Christ Himself comes in person to impart grace to us ; and thus it is fitting that He should bestow it in greater plenty, and, so to speak, with open hands, even as a monarch, when he bestows an alms in person, is necessarily more generous and munificent than when the distribution is made by the hands of his servants. From this I would infer that the Sacrament of the Altar not only strengthens the life of the soul, but increases and augments it beyond measure, in proportion to the grace which in each fresh Communion is newly imparted to the soul.'[1]

[1] Scaramelli, 'Directorium Asceticum': 'Holy Communion,' Chap. ii.

That the Eucharist is instituted to confer the second grace, and that sanctifying grace is necessary in the recipient, are points of doctrine clearly taught and defined by the Council of Trent: 'The more the holiness and Divinity of this heavenly Sacrament are understood by a Christian, the more diligently ought he to give heed that he approach not to receive it but with great reverence and holiness, especially as we read in the Apostle those words full of terror: *He that eateth and drinketh unworthily eateth and drinketh judgment to himself.* Wherefore, he who would communicate ought to call to mind the precept of the Apostle: *Let a man prove himself.* Now, ecclesiastical usage declareth that necessary proof to be, that no one conscious to himself of mortal sin, how contrite soever he may seem to himself, ought to approach to the Sacred Eucharist without previous Sacramental confession.'[1]

It is certain that this precept of confessing before receiving Communion was not first enjoined by the Council of Trent, because the Council speaks of it as an ecclesiastical usage. Although theologians are not agreed as to whether this is a Divine or only an ecclesiastical precept, the learned Suarez considers it more probable that Christ Himself so ordained it, as the usage has always been observed in the Church, and we have no evidence as to when and by whom the precept was imposed.

All this shows us most clearly that the Eucharist is a Sacrament, not of the dead, but of the living, and the sense in which it is to be understood as life-giving, namely, by increasing the grace already existing in the soul.

[1] Conc. Trid., Sess. XIII., Chap. vii.

5. The Sacramental grace of the Eucharist considered in its fourfold fruit.

5. This will also appear when we consider the special *Sacramental* grace of the Eucharist. The Eucharist, because instituted as the spiritual food and drink of our souls, must produce within us the fruits of a perfect spiritual life. St. Thomas, in enumerating them, uses as an example of the effects which our daily food produces in our bodies. 'This Sacrament,' he says, 'is given under the form of food and drink, since it produces in the soul the same effects as meat and drink produce in our bodies; and as by our food the life of the body is sustained, increased, and made glad, and the wasting effects of all that tends to destroy it are repaired, so, too, does the Holy Eucharist work the same results in the spiritual life of the soul.' Hence, according to the Angelic Doctor and the common teaching of ascetical writers, the Holy Eucharist produces within us these four salutary effects: it supports the life of the soul, lest it fail; it fortifies it against whatever might prove hurtful and tend to its destruction; it brings to it growth and increase; it causes it pleasure. According to these four effects it may be said to be the life of the soul. Let us consider these one by one:

(1) It sustains or supports the spiritual life.

(1) It sustains the spiritual life. This has been defined by the Council of Trent when it teaches that our Blessed Saviour willed that we should partake of this Sacrament as of a food that nourishes our souls and strengthens us to live with the life of Him Who has said: *He that eateth Me, the same shall live by Me.* As corporal nutriment restores and supports the weakened powers of the body, so the Eucharist remits venial sins by which the fervour of the supernatural life is diminished, and thus it is the antidote which frees us from daily faults and

preserves us from mortal sin.[1] This effect is obtained by the increase of the fervour of charity in the soul, as the result of the reception of this Sacrament.

The Catechism of the Council of Trent, speaking of the remission of venial sins by the Holy Eucharist, says: 'That by the Eucharist are remitted and pardoned lighter sins, commonly called venial, should not be doubted; for whatever the soul has lost through the ardour of passion, by falling into some slight offence, all this the Eucharist, cancelling those same lesser faults, repairs, in the same manner (not to depart from the illustration already adduced) as we feel that by natural food are gradually restored and repaired the daily waste and loss caused by the force of the vital heat within us. Justly, then, has it been said of this heavenly Sacrament by St. Ambrose: "That daily bread is taken as a remedy for daily infirmity." But these things are to be understood of those sins by the sense and delectation of which the mind is not deeply excited.'[2]

Temporal penalties due to sin which are no obstacle to the perfection of charity are not pardoned by the Holy Eucharist *ex opere operato*—that is, of itself and by virtue of its Sacramental efficacy—because it was not instituted to satisfy for sin, but to unite us to Christ. But because it increases charity in the soul, and because by the fervour of charity not only is the guilt of sins, but also the penalty, remitted; so, as a certain concomitance with the principal effect of a good Communion, the remission of the temporal punishment is often

[1] Conc. Trid., Sess. XIII., C. 2.
[2] Cat. Conc. Trid., Part II., Chap. iv., Q. 50.

caused, not, indeed, of the whole punishment, but of a part, according to the measure of our devotion and fervour.

(2) It preserves the soul from all that can be detrimental to it.

(2) The second fruit of the vital power of the Eucharist is to preserve the soul from all that can be detrimental to it. The Eucharist strengthens the soul against temptations; this it does as well by the internal charity which it imparts as by actual graces and helps in time of danger. Besides, the devils are repelled by the presence of Him Who came to destroy their power over our souls. Of this effect the Catechism of the Council of Trent speaks in the following words: 'In the holy mysteries is, moreover, such efficacy as to preserve us pure and unhurt from sin, and from the assault of temptations, and to prepare the soul, as it were, by a heavenly medicine, against the easy approach and infection of a virulent and deadly disease. And hence, as St. Cyprian testifies, when the faithful were formerly hurried in multitudes by tyrants to torments and death because they confessed the name of Christ, it was an ancient usage in the Catholic Church to give them by the hands of the Bishop the Sacrament of the Body and Blood of the Lord, lest perhaps, overcome by the severity of their sufferings, they should fail in the saving conflict. It also restrains and suppresses the lusts of the flesh, for, whilst it inflames souls more with the fire of charity, it of necessity extinguishes the ardour of concupiscence.'[1]

(3) It gives growth or increase to our spiritual life.

(3) The third vital fruit of the heavenly food is to give growth and increase to our spiritual life. I have already in this chapter explained this effect,

[1] Cat. Conc. Trid., Part II., Chap. iv., Q. 51.

and I need only add to what has already been said the words of the Catechism of the Council of Trent, when it speaks of the manner in which the soul is refreshed and increased by this spiritual food: 'Again, as the body is not only supported, but also increased, by natural food, and from it the taste derives every day new relish and pleasure, so also is the soul not only sustained, but invigorated, by the food of the Holy Eucharist, which gives to the spirit an increasing zest for heavenly things, and hence it is that rightly and most truly is it said that grace is imparted by this Sacrament, for justly may it be compared to the manna, *having in it the sweetness of every taste*.'[1]

Scaramelli, speaking of this effect, exclaims: 'God be thanked, Who has given us the bread from heaven, wherewith our distracted mind may recollect itself, our cooling fervour may be rekindled, the flame of our charity may be lit up anew, so that we may run with fresh vigour in the way of Christian perfection.'

(4) It brings joy and delight to the soul.

(4) The fourth fruit of this heavenly food, considered as the life of the soul, is to fill the soul with a certain joy and delight. It is called a *banquet*, at which the soul becomes inebriated with spiritual gladness, and, *forgetting those things that are behind, stretches forward to that which is before us*, 'whereby,' as St. Cyprian has said, 'we come to feel no worldly delight, but despise the riches of him that is clad in purple, and cling to the cross alone.'

These fruits of the Holy Eucharist we may learn from the writings of many of the Saints, and especially from what is narrated of and by St.

[1] Cat. Conc. Trid., Part II., Chap. iv., Q. 49; Wisd. xvi. 20.

Theresa. Benedict XIV., referring to the acts of the canonization of this great Saint, gives us the following authentic testimony respecting the virtue of religion in her:

'In the sixth place, we have been led to this conclusion by the wonderful increase of grace in the soul of this blessed virgin by her increased devotion to Christ, caused by her daily partaking of the Holy Communion, which, by the advice of most learned men and the leave of her own confessors, she continued to do for the space of about twenty-three years, as is deposed by many witnesses. Strengthened wonderfully by this food in the worship and faith of Jesus Christ in the Sacrament, she made the greatest progress, so that through her lively faith she came for many years to receive the Blessed Sacrament no otherwise than if she saw Christ Himself with her bodily eyes. How pleasing this devotion of the Blessed Theresa was to our Lord clearly appears from hence, that frequently after Communion her face shone very brightly, and she fell into an ecstasy; the pains, too, which she suffered in her body were relieved through her interior consolation. From the time she began to receive Communion frequently the vomiting ceased which she used to be subject to every morning, and which had often prevented her from receiving it.'[1]

'It must, however, be remarked,' in the words of Scaramelli, 'that Holy Communion does not invariably affect the soul, and much less the body, in this sensible manner; still, it never fails to leave in devout persons, who are well prepared, a sense of spiritual refreshment—that is, a certain peace, a

[1] On 'Heroic Virtue,' chap. vii.

serene light, an inclination to good, a greater readiness for the practice of virtue—all which are more profitable far, and far more to be desired by such as are solicitous for the solid advancement of their souls.'

6. The Holy Eucharist as the life of the Church.

6. Father Faber, treating of the Holy Eucharist as the life of the Church, thus writes of the Holy Communion: 'Theologians truly say that the greatest action of worship which a creature on earth can pay to his Creator is to receive Him as his food in this tremendous mystery. When, therefore, we reflect that Communion is to the whole spiritual world among men what food is to the natural world, we shall perceive the way in which it is at all hours acting with Divine force, and in innumerable holy manifestations upon the whole race of man. If we take up a long and minute life of a Saint, it sometimes almost scares us to see how much went to complete his sanctity. What seas of temptations he went through! what armies of difficulties! what cruel derelictions! what weary labours! what fearful mortifications! what long years! what diversified trials! And it seems as if he could have been spared none of them if he was to be the Saint he was. Yet one single Communion contains grace enough of its own self to make us Saints, if our fervour would only drink deep enough of its inexhaustible fountains. The mercy of God which called us out of nothing, and gifted us with free-will, has thereby caused us to run the risk, and the possible sight of His Blessed Self makes it a risk a good man likes to run, of being lost eternally. This risk involves, also, long perseverance in cares, pains, woes, labours, dissatisfactions, and disappoint-

ments. Yet it would have been a huge privilege, a boon worthy of God, to have been allowed to run this risk for the chance of once receiving Holy Communion. Were we to collect into one all the human actions that have ever been done in this world, with all that was noble, generous, heroic, gentle, affectionate, about them, and place them by the side of the act which a man performs in receiving Communion, they would seem less than nothing, a shadow of a shadow. It is brighter than all glories, deeper than all sciences, and more royal than all magnificence. But what are all these ways of measuring the dignity of Communion but like the leaves of the forests and the sands of the sea which we play with when we try to make a little child understand eternity, and which in truth we ourselves understand as little as he ?'[1]

[1] 'The Blessed Sacrament,' Book IV., Sec. 7, p. 552.

CHAPTER XIII

THE EFFECTS OF THE HOLY EUCHARIST: SPECIAL UNION WITH CHRIST

ANOTHER of the effects of the Holy Eucharist is the mysterious union which it establishes between man and God. This union may be considered both as to our souls and as to our bodies.

1. Special union of our souls with Christ effected by the Holy Eucharist.

1. There is a special union of our souls with Christ effected by the Sacrament of the Holy Eucharist. This effect is taught us by our Saviour Himself in the same chapter of St. John's Gospel in which He represents Himself as our life. Therein He says: *He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him.*[1] Now, it is special to this Sacrament that the Author of life becomes united to us as food to nourish and refresh our souls. The physical union takes place in the actual reception of the Sacrament; but the effect is the intimate union with Christ by charity, to be completed afterwards by the beatific union, so that this Sacrament is the beginning and the pledge of eternal life. By this is the Sacramental grace of this Sacrament distinguished from the graces of the other Sacraments, that in this Sacrament union with Christ is of itself and on its own account intended. The

[1] St. John vi. 57.

other Sacraments of the *living* are not ordained by themselves primarily and directly to nourish charity in order to its greater perfection and greater union with Christ ; but they are ordained to special effects, on account of which they confer special helps and some increase of grace ; but this Sacrament is primarily ordained for the perfecting of our union with Christ and with His mystical body. And for this reason it is evident that the excellence of this Sacrament is above all the others, not only by reason of that which it contains, namely, Christ Himself, but also by reason of its end or purpose, which is perfection completed in charity.

Bishop Ullathorne, speaking of the Holy Eucharist as the principle of union between men and God, thus expresses himself: 'The Eucharistic Sacrifice and Sacrament, the sublimest communication between heaven and earth, the greatest of God's gifts to man, is the extension through time of the Divine Incarnation. What is commenced in the Sacrament of Regeneration is completed in the Eucharistic Sacrament. The first of these Sacraments brings the child of Adam into the mystical body of Christ ; the second perfects his union with Christ in the partaking of His very Body and Blood, filled with spirit and life. And by this access to the spring of grace and truth he obtains more than ever he lost in the tree of life.'[1]

2. Union of communicants with Christ in this Sacrament.

2. We have now to consider what is meant by the union of communicants with Christ in this Sacrament. Sinners may receive the Sacred Host, but its reception does not effect any union with Christ in the spiritual sense. They receive it,

[1] 'The Endowments of Man,' Lect. XIII., p. 366.

indeed, without fruit, just as an irrational creature might receive it by accident, not in a Sacramental manner and as a Sacrament. Its effect in sinners, too, is worse than in the case of an irrational creature, because they know it is a Sacrament, and they profane that Sacrament, and therefore it is said that they receive it to their own destruction.

When, therefore, we speak of the union with Christ effected by the Holy Eucharist, we mean that established by a good and worthy Communion; or of that union with Christ which is communicated to the souls of those who receive it sacramentally and spiritually—that is, in the state of grace. At the moment of its reception, and as long as the sacred species or accidents remain, Christ is substantially present, His Body and Blood, His Soul and Divinity in the body and soul of the recipient, animating him with lively sentiments of love and fervour. It is in this that the union of Jesus Christ with men consists. It follows from the Catholic doctrine of this holy mystery, according to which, when the Body and Blood of Jesus Christ is received, Jesus Christ, whole and entire, really and truly communicates Himself to the recipient, and remains with him substantially and physically to be his food and nourishment until the accidents or species become changed, according to the operation of the natural functions of the body. As the object or end of this Sacrament is to unite our Saviour to His children and followers, when the recipient has the necessary dispositions there results a union between him and Christ, the greatest and most intimate that can possibly be known here on earth—greater than any merely spiritual union or any moral union, or any other Sacramental union.

The pious and learned Suarez explains this: 'When Jesus Christ is worthily received, He unites Himself really to the recipient, for He is truly and properly in him, and in a way becomes identified with him in a corporal manner. From this it results that, inasmuch as Jesus Christ is therein present by Sacramental power, He incites or moves him who has received Him to love and cherish that God Who is bodily and substantially present within him. This may be proved from the words: *My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him.*'[1]

It may be said that by the Holy Eucharist is effected the most perfect union of men with God after the mystery of the Incarnation. By Baptism and sanctifying grace we are united to our Saviour morally, inasmuch as we are made through these means living members of the mystical body of which Christ is the head. *He is the vine, we are the branches.* He has added to these words: *He that abideth in Me, and I in him, the same beareth much fruit.*[2] But by the Holy Eucharist He becomes united to our body by His Body, to our soul by His Soul, to our soul and body by His humanity and Divinity whole and entire, and that, too, in a real and physical manner.

3. The Holy Eucharist a continuation and extension of the Incarnation.

3. I have mentioned the Incarnation as the most perfect of all unions between God and man, and, according to the teaching and authority of the Holy Fathers, the Eucharist may be said to be a continuation or extension of the Incarnation of the Word. It would be absurd and a glaring heresy as well as

[1] St. John vi. 56, 57. [2] St. John xv. 5.

impiety to suppose that our union with Christ in the Eucharist, so admirable in every respect, is equal to that which by the Incarnation exists between the Word and the human nature in our Divine Lord. The distance between the two unions is infinite, and there is this essential difference to be noted between them, namely, between Christ and the communicant the persons are different after as well as before the reception or the union, while in the Incarnation two distinct natures, the Divine and the human, are united in one and the same person of the Word. In the first case an *accidental* union is effected, in the second a *personal* union. The Word unites human nature to His own Personality, so that as the result of this union there is only one and the same person in Christ, namely, the Person of the Son of God. Nevertheless, there is a remarkable resemblance between the two unions, both as to the *Person* to whom they belong, namely, the Word of God, the cause determining both, namely, the immense charity of God, and His will to sanctify and to save us ; and as to the terms of both unions, namely, God and man. The cause determining this means of union, namely, the charity of God, is made known to us by the words of St. John, speaking of our Saviour immediately before the institution of the Eucharist : *Before the festival day of the pasch Jesus, knowing that His hour was come, having loved His own who were in the world, He loved them unto the end.*[1]

The Holy Communion may therefore be called, in the sense explained, a second Incarnation, an Incarnation indefinitely repeated of Jesus Christ Himself in

[1] St. John xiii. 1.

each Christian who receives it. In the first Incarnation the Word of God, in becoming incarnate, united Himself to our humanity in general by assuming human nature. In the second Incarnation the Man-God, the Word Incarnate, unites Himself, not indeed hypostatically, but nevertheless in a most real and intimate manner, with each person in particular who receives into his breast His sacred Body, and by His action takes possession of this person whole and entire, body and soul. It is true that the words of St. John, *And the Word was made flesh, and dwelt amongst us*,[1] refer literally and in their proper and primary sense to the Incarnation of the Word; yet the words *and dwelt amongst us* are interpreted by many as being intended by St. John to signify the Sacramental union of our Saviour with men taken individually when He comes and enters into them in this Holy Sacrament.

This is a union, not simply moral and mystical, but real, true, and physical, inasmuch as our bodies are real and physical, and that of Christ real and physical; and the contact, at least in the species, is real and physical, which may be said to be expressed by St. Paul in the words: *The chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord? For we, being many, are one bread, one body, all that partake of one bread.*[2]

4. The physical union transient.

4. The advent of Christ and His union with us are truths that console and comfort us, and fill our souls with joy; but we find, also, in the mystery reason for sorrow and regret at the thought of losing

[1] St. John i. 14. [2] 1 Cor. x. 16, 17.

Him and at His departure. We cannot hold or assert that Communion gives us permanent possession of the Body and Blood of Christ. Their presence within us depends, as we have said, in a way, on the Sacramental species. As soon as these become changed or lose their natural properties, the Body and Blood of Christ are no longer really present within us. To imagine the Body and Blood of Christ under some kind of presence in the body of the communicant as long as grace and charity remain in the soul is to entertain a false notion in no way authorized, which ought to be rejected. It is true, as a baptized person, I preserve the right to receive this Sacrament again and again, if I am in a state of grace, and this is my honour and my glory; but I cannot flatter myself with the privilege of being always the sanctuary or the abiding-place of the Blessed Sacrament.

The soul of Christ does not remain without the body.

Neither can we admit an opinion put forward by some authors, with more piety than knowledge, that the communicant, no longer retaining the Body of Christ, may merit, by the intensity of his love and fervour, to preserve the soul of Christ. These forget that the soul is in this Sacrament only *by concomitance.* Our Saviour did not say, and the priest does not repeat at the altar, 'This is My Soul,' but, 'This is My Body,' and because the Body of Christ is living an immortal life, the Soul must be where the Body is, to which it is inseparably united. And if the Soul is in the Eucharist by reason of its union with the Body, it is manifest that it does not remain without the Body. Its remaining in that way would mean that it can be, for a time, apart from the immortal Body to which it is inseparably united,

which assumption is against sound sense and sound philosophy.

What we may represent as true and in accordance with right doctrine in this mystery is, that the Flesh of Christ in the Eucharist is as an instrument by which the Divinity touches us to the profoundest depths of our being to communicate its life to us. It was in this way our Saviour raised to life the daughter of the ruler of the synagogue, and worked that other cure, where He said: *Virtue is gone out from Me.*

To this it may be objected that in the Communion no union is effected, but Christ's presence is only, as it were, a passing visit, or a contact of a few moments. That is true as regards our bodies and His contact with them; but if we take into account the end for which Christ has given us His Flesh as our food and His Blood as our drink, and the effect which they produce, we must conclude that the union of the Flesh of Christ with our flesh has its consummation or completion in that union of the spirit which it operates as well as signifies.

5. The vital act of Communion described by Rev. Father Monsabré.

5. To convey a better idea of my meaning in the above treatment of the question concerning this union with Christ effected in the Holy Eucharist, I may quote the following eloquent sentences from one of the Eucharistic conferences of Father Monsabré, O.P.: 'Christ, the bread of life, makes us pass into Him. In the vital act of Communion, at that very moment when we eat His sacred Flesh, it lays hold of us, penetrates into us, takes entire possession of our life, directing the course of it towards His holy life, moulding our tendencies and our habits to His tendencies and His habits, and working that prodigy which the Apostle proclaims in these terms:

Behold I live, yet it is not I that live, but it is Christ who liveth in me.

'You ask me to account for this prodigy, because, honourable and sweet and efficacious though the vital act of communicating be, it is a passing act, which cannot last more than a few moments. Undoubtedly, the vivifying Word has made His own Flesh life-giving, and that Immortal Flesh can prolong indefinitely its Divine effusions in every soul which possesses it; but it must be again and again possessed. Now, its presence is dependent on the fate of the Sacramental species under which it hides itself, and these species, alas! have soon disappeared in the blind workings of our organs without pity for the needs and the pious aspirations of our souls. Let us hasten to show forth the life, because in a few minutes Christ will have passed away. But, then, how can we explain the words of the Apostle, who asserts that Christ lives *in him?* And, above all, how can we explain the words of our Saviour, Who promises communicants to dwell in them and to make them live?

'*Qui manducat me vivit propter me.* In the passing intercourse of His Flesh with the soul that He has mystically espoused, does He leave with the latter a pledge which gives it a right to all the graces with which the supernatural life must nourish itself, a kind of invisible channel wherein, by the compassion of the Saviour for His spouse, the outpouring of life begun in Holy Communion can be proonged? Does the Divine Word remain attached, in virtue of a special mission, to the fortunate soul who has been fed by His Flesh, which has disappeared? Must we believe, with the sweet St. Bonaventure,

that in drinking the Blood of the Lord we have drunk His holy Soul, and that that Soul, infinitely more powerful than any of the superior spirits which can haunt our nature, lives united to us by communicating to us His thoughts, His inclinations, His desires, His will, His love, according to the needs of our supernatural life? That will be what you will have, brethren, provided you have faith in the promises of Jesus Christ, provided you are persuaded that Holy Communion unites us to Him more intimately than all the other Sacraments.

'When the flowers have been taken out of our rooms, when the incense has been burnt beside the altar, they leave behind them their perfume. When the sun has disappeared below the horizon, the earth remains penetrated by its life-giving heat. Well, then, do not the odour and heat of Christ remain in our soul when it has had the happiness of being nourished by His Flesh? Then it will be enough for us that we can say, *Mihi vivere Christus est* (To me to live is Christ).'[1]

6. Special union of Christ with the body of the recipient of the Eucharist.

6. There is special union of Christ with the body of the recipient in the Eucharist. This union consists not only in the fact that the gifts of grace bestowed upon the soul affect the body by restraining the passions and by communicating to it some beginning or foretaste of the state of glory or restitution of the state of original justice; but, moreover, by the Flesh of Christ, although not assimilated like other food to our flesh, our bodies become in a certain mystical sense sanctified, inasmuch as Christ in a special manner consecrates our bodies by contact with His sacred Flesh, uniting them to

[1] Fifth Conference, English translation, pp. 134-136.

Himself by a special relationship or affinity. The holy Fathers say that by Holy Communion we become relations (*concorporei et consanguinei*) of Christ, that we by union with Christ's Body become immortal and incorruptible, and that the Eucharist is the drug or seed of immortality. These and other similar expressions of the holy Fathers show how clearly they maintained the doctrine that our bodies are in a special manner sanctified by the contact of Christ's sacred Body.

This sanctification can be explained first in a moral way, inasmuch as Christ loves our bodies; for, as St. Paul says, ***no man ever hated his own flesh, but nourisheth and cherisheth it***,[1] which love is effective and operates in such a manner that our flesh, purified from vices, is made to the likeness of the Flesh of Christ, and tends to the glory of incorruptibility. Therefore our bodies by reason of Holy Communion have a special title or right to a glorious resurrection. We can also admit a physical influence of Christ on our bodies by which concupiscence is restrained and a better harmony is established between our bodies and our souls.

We have not, however, to imagine with Contenson that by the Holy Communion there is implanted in our bodies any physical quality which there remains as the seed of future resurrection. For the existence of such a quality cannot be proved by any reason, nor is it needed; and no one can understand of what nature it is, or how it avoids corruption. Moreover, in general it has to be noted that every effect which the Eucharist produces in our bodies is subordinate to the principal effect, namely,

[1] Eph. v. 29.

the salvation of our souls, and is given only according to the conditions of the present life, which is always a spiritual warfare.

7. The Eucharistic effects upon our bodies described by Rev. Father Monsabré, O.P.

7. Let us see how the learned and eloquent Father Monsabré describes this Eucharistic effect upon our bodies: 'Doubtless, it is to our souls that Jesus Christ more immediately unites Himself, and it is our soul which He espouses in Communion, yet does not separate it from the companion, the instrument, the complement of its life. In nourishing it with His substance He makes it so living, so instinct with life, that that which it receives from Him overflows and gushes forth upon each one of the elements that it animates, and stamps and marks out each, in some sort, for the Resurrection. And He Himself gives Himself with so much love that, willing to recognise the service which the flesh renders to us and to Him in making it serve Him as the channel for reaching even to the centre of our life, He considers it His *own Flesh*, and holds Himself bound more than in any other Sacrament to give it a share in His bodily glory, as is energetically expressed and set forth in the words of the Doctors who have spoken of this mystery. "Christ," they say, "gives Himself to our members and to our entire substance. . . ." He joins Himself by means of His Flesh to the bodies of His faithful, so that by the union with Him Who is immortal man becomes a sharer of incorruption. As one hides a bit of burning coal in the straw to preserve there a spark of fire, Jesus Christ our Lord hides His life in us by His own Flesh, and puts it there as a seed of immortality, chasing out from it all corruption.

'Not, my brethren, that our Saviour has taken

away the law which condemns us to die, but we have His word of promise that He will cure the sting of death: *He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up on the last day.*[1] Others who have not received the Holy Eucharist will rise and live again. I know it; but in the home above the communicants of the exile here below will be recognised by the superabundance of their life, by the wondrous splendour of their glorified bodies, and for them the eternal Communion will be the more exceedingly full of joy, of all manner of delights, and of glory (*vitam abundantius habeant*).'[2]

8. The Eucharist the principle of union binding the faithful to each other, and to Jesus Christ, their Head.

8. The Eucharist is also the principle of union binding the faithful to one another and to Jesus Christ, their Head in the unity of the mystical Body of Christ. This our Saviour Himself has taught us, for, after instituting this adorable Sacrament, and administering it to His Apostles, He offered up this memorable prayer: *Holy Father, keep them in Thy name, whom Thou hast given Me: that they may be one, as We also are. . . . That they all may be one, as Thou, Father, in Me, and I in Thee: that they also may be one in Us. . . . I in them, and Thou in Me: that they may be made perfect in one.*[3] This is the fruit of the Eucharist which Christ asks of His Father. This the Apostle of the Gentiles well understood and expressed when speaking of this Sacrament in his First Epistle to the Corinthians. I may once more quote his words: *The chalice of benediction, which we bless, is it not the*

[1] St. John vi. 55.
[2] 'Eucharistic Conferences': 'The Communion.'
[3] St. John xvii. 11, 21, 23.

communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord? For we being many are one bread, one body, all that partake of one Bread.[1]

This fruit of the Holy Eucharist we see illustrated in the example of the first Christians, as revealed to us in the Acts of the Apostles: *And the multitude of believers had but one heart and one soul: neither did anyone say that aught of the things which he possessed was his own, but all things were common unto them.*[2] And the inspired writer accounts for this concord and perfect unity among them when he writes a little before this text: *And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers . . . and continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart.*[3] The communion of the breaking of bread here referred to by the Apostle reveals to us the source of that unity and charity that signalized the first Christian community.

The holy Council of Trent therefore calls this Sacrament 'the sign of unity, the bond of charity, and symbol of peace and concord.'[4] And it represents it to us 'as the symbol of that one body of which Christ is the Head, to which He wished us as members to be bound by the closest connection of faith, hope, and charity.'[5] To these words of the Council of Trent itself we may add the explanation given in the Catechism of the Council of Trent: 'Moreover, as the body of the Church, which is one,

[1] 1 Cor. x. 16, 17. [2] Acts iv. 32. [3] Acts ii. 42, 46.
[4] Conc. Trid., Sess. XIII., C. 8. [5] *Ibid.*, C. 2.

is composed of many members, of that union nothing is more strikingly illustrative than the elements of bread and wine; for bread is made from many grains; wine is pressed from many clusters of grapes; and thus do they declare that we, though many, are most closely bound together by the bond of this Divine mystery, and made as it were one body.'[1]

The union of Christians with themselves and with their Head as effected by this mystery is represented by the image of a banquet, and by the other names given to the Holy Eucharist, such as the *Supper* and the *Table* of the Lord. These names express the union of the family and the union of friends when they assemble at one board or table. At the Eucharistic banquet we may represent our Saviour seated in the midst as our Father, the Church as our Mother, and all the faithful as children, who attend with sweet confidence to partake of the Bread of Angels. Besides, in every age and amongst all peoples, a feast or banquet has been the sign of friendship, of union, and of goodwill; and holy David gives as an aggravated species of ingratitude the crime of the man who betrays us after having eaten every day at our table. And this malice in the ingratitude of Judas was noticed by our Saviour Himself when He said: *But yet behold the hand of him that betrayeth Me is with Me on the table.*[2]

9. The Holy Communion in the Church.

9. I may give as a suitable conclusion to this chapter an extract from Father Monsabré's Conference on 'Communion in the Church,' which will explain how the Holy Communion completes our mystical union.

[1] Cat. Conc. Trid., Part II., Chap. iv., Q. 18.
[2] St. Luke xxii. 21.

'Communion,' he says, 'is the vital act of the Christian man. He finds in it the proper food for his divine being; in it he is assimilated to Christ, Who causes him to live by His life; in it he receives, with the strength to resist the powers of death that conspire against him, a vigorous and joyous impulse towards the perfecting of his whole being by union with God; he is possessed with a foretaste of the delights and joys of heaven; and, finally, he therein prepares his incorruptible flesh for the honour of the resurrection morn, and for the eternal Communion.

'But all these wonders are individual. Our personality moves in a solitary and mysterious temple. Were we never to go forth from that temple, we should have but a partial comprehension of this august and sacred word "Communion." To unite with and communicate one's self one to another is the essence of all communion, and it is that which occurs when God and man, both of them constrained by love, meet together in the Sacramental act wherein their lives mingle, in some sort, without blending. By participation in the Body and Blood of Christ man is no longer self-concentrated; he becomes able to diffuse brightness all around him, to pour himself out, to unite himself to his fellow-beings, and to communicate of his best to them. Undoubtedly he is wholly God's, and God is wholly his. Nevertheless, under the influence of the Eucharistic Food, he becomes a small particle of one immense body animated by the same Divine life. I am mistaken, my brother,' this author continues, 'the Divine life descends into us for the first time in Baptism, and that Sacrament, which incor-

porates us into Christ, is the first cause of our mystical union. Baptized into Christ, we are filled with His Divinity; nevertheless, because our participation in the Body and Blood of Christ is the complement—that is, the filling up and perfecting—of the primal vital act by which we were supernaturally born again; because Jesus in becoming our food develops in us the sacred germs of Baptism; because He gives Himself more closely, more personally, more vitally, in Communion; because the more abundant communication of the Divine life rivets more firmly the links which attach the Christian man to the Body of which he is made a member, and renders him more able to fulfil its functions—because of all these consequences is it that in Communion Christ restores our mystical unity, and that after the Paschal feast He addresses to His Father this magnificent prayer: *Holy Father, keep them in Thy name, whom Thou hast given Me, that they may be one in Us, as We also are one. . . .*

'That Body of which Jesus Christ is the vital principle, of all existences the most mysterious, the most glorious, the most perfectly constituted that it is possible to conceive, that in which all elements perform their functions and communicate themselves with the greatest energy and the most generous liberality of action, is—there is no need I should declare its name to you, my brethren, for you know it—the Church.'[1]

[1] The Sixth of the Eucharistic Conferences.

CHAPTER XIV

THE PERFECTION OF THE SUPERNATURAL LIFE ON EARTH

1. Our Saviour's admonition as to perfection, and its meaning.

1. OUR Divine Saviour admonishes all by the words: *Be ye therefore perfect, as your heavenly Father is perfect.*[1] If we ask the meaning of these words, an answer may be found in the explanation which our Lord Himself gives: *But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust.*[2] From this teaching of our Saviour, as well as from many other texts, we conclude that to be perfect means nothing else than to have perfect charity, 'which seeketh not its own,' but, from a supernatural motive, embraces God and our neighbour with true and efficacious benevolence. Wherefore the Apostle has said: *Above all these things have charity, which is the bond of perfection.*[3] Charity includes under it, as we have seen in the course of this work, all the other virtues, collecting them into one and directing them to our ultimate end. Therefore theologians agree that spiritual and supernatural

[1] St. Matt. v. 44. [2] St. Matt. v. 44, 45. [3] Col. iii. 14.

perfection consists in a perfect degree of charity. Wherefore, having treated of the supernatural life, we may appropriately add some instructions on the perfection of that life, and the relation between that perfection and the virtue of charity.

The learned and profound theologian Pesch tells us that, according to all authors, that is said to be perfect to which nothing of the goods suitable to it are wanting. As long as we remain in this life, many of the goods destined for us must be wanting, and we must expect many evils which are hurtful. Hence he says that perfection, which consists in the possession of all suitable goods and the absence of all evils, is not possible in this life, but is reserved for the future life. Perfection of this kind is not commanded here, but is in store as a reward hereafter. At present, therefore, we do not treat of this absolute perfection, but confine ourselves to the supernatural or spiritual perfection that is possible in this life. This is called a relative perfection, and is compatible with the absence of beatitude, with the presence of the miseries of life, with rebellion of our evil inclinations, and even with venial sins, to which every just man is liable without a special grace and privilege from God.

2. The division of perfection considered as a *habit* and as an *endeavour* (*studium*).

2. Supernatural perfection in this life may be considered as a *habit*, or as an *endeavour* or practice (*studium*). As a *habit* it consists in the possession of sanctifying grace and the habitual will of not doing anything to banish that grace from the soul. As an *endeavour* it means a state of soul in which a person is no longer occupied with the things of this life more than what necessity requires, and devotes himself entirely to God and Divine things. The

first kind of perfection is of precept, because everyone is bound to live in the grace of God; and when authors speak of spiritual or supernatural perfection, they do not limit its meaning to that which constitutes the essence of perfection, but they mean something more, namely, perfection as an *endeavour* or *practice*.

My purpose in this chapter is to dwell upon perfection considered in its essence, which admits of degrees; and as including also in a general way perfection in its endeavour, in order to show that so far as it is attainable in this life it has its crown in the virtue of charity. Taken in this way, after treating of the various means of increasing the supernatural life in the soul, it may serve to show the height to which souls may be raised in this life, and the state of those who are to be regarded as perfect Christians, as the adopted sons of God, brethren of Jesus Christ, and coheirs with Him to an eternal inheritance.

3. The perfection of the supernatural life is the perfection of charity.

3. The perfection of the supernatural life is the perfection of charity. The Scripture teaches us that to have charity and to keep the law of God is one and the same thing. *Love,* says St. Paul, *is the fulfilling of the law.*[1] But to fulfil the law is to be perfect, and therefore supernatural or spiritual perfection is the same as the perfection of charity: *Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith.*[2]

The final perfection to which man can tend is union with God as our last supernatural end. And in this life union with God is effected by charity, in

[1] Rom. xiii. 10. [2] 1 Tim. i. 5.

the sense that where there is charity in the soul man is united to God as his final end; but without charity man is turned away from that end. St. Thomas says: 'Perfection principally and in itself consists in charity, which is the root of all virtues; secondarily, and accidentally, it consists in the other virtues, inasmuch as by them impediments are removed from the soul, thus enabling it to go with greater freedom to God, and in as far also as these virtues are the effects of perfect charity. For a perfect lover of God withdraws himself from those things which withdraw him from God. Thus, in the things which principally and of themselves belong to perfection, greater perfection exists where these abound the more. But in things which belong to accidental perfection, one having more would not necessarily be more perfect. Greater poverty, for instance, would not necessarily imply greater perfection. But perfection in such is measured by the degree in which the accidental bears on the essential, so that he will be the more perfect whose poverty detaches him the more effectually from earthly things, thus enabling the soul with greater freedom to give itself to God'[1]

The same doctrine that union with God consists in charity is distinctly taught in many places of Holy Scripture. Thus: *He who is joined to the Lord is one spirit.*[2] *And we have known and have believed the charity which God hath to us. God is charity, and he that abideth in charity abideth in God, and God in him.*[3] And, again, our Saviour has said: *If anyone love Me he will keep My word.*

[1] Quodl. de Cant., Art. II.
[2] 1 Cor. vi. 17.
[3] 1 St. John iv. 16.

and My Father will love him, and We will come to him, and will make Our abode with him.[1] Therefore we may conclude that the supernatural or spiritual perfection of this life consists in the perfection of charity.

Suarez remarks that perfection can be attributed to charity in three ways. First, essentially or substantially; secondly, principally; and, thirdly, entirely. *Essentially*, because the essence of union with God consists in charity both as to the habit of perfection and the *study* of perfection. *Principally*, because no other virtue, and no other gift of God, is so excellent as charity. *Entirely*, not that the other virtues are excluded, but that they necessarily accompany charity, and are ordained by it to the supreme end, as we have already shown. It is true that faith and hope are pre-required for perfection in this life, but they do not formally constitute perfection, for in heaven, where perfection is the greatest, faith and hope are not found. The other virtues, as St. Thomas teaches, belong in a secondary and accidental manner to perfection, because charity cannot be alone without the exercise of the other virtues; and the other virtues without charity are not perfect, because they do not unite the soul perfectly to God.

4. In what consists the perfection of charity.

4. It may be asked further in what does the perfection of charity consist? And to this the answer is given, that it consists not only in the habit of charity, and in a high degree of this habit, but in bringing the habit of charity into action, and that with readiness and delight. This I find well expressed and explained by the Rev. Father

[1] St. John xiv. 23.

Buckler, O.P., according to the teaching of the Angelic Doctor. He says: 'Be it ever remembered that the perfection of man is determined by the perfection of his actions, not of his habits as such. Thus, a high degree of habitual charity will not suffice to perfect the soul if the charity pass not from habit to act—that is, if it become not operative. For to what purpose does a man possess virtue if he use it not? He is not virtuous because he can live virtuously, but because he does so. Hence the well-known doctrine that perfection resides in ordinary actions.

'Now, this bringing of the habit of charity into action, and that with readiness and delight, this it is that demands the accidental perfection of the soul. For although charity resident in the will be the prime mover, yet if the movement also of the secondary powers and the senses be not in prompt accordance with it, imperfect action will ensue. But this accordance is the result of accidental perfection. An artisan using a tool will not be able to work perfectly if the instrument is not rightly adapted and tempered to the work, no matter how capable he himself may be. So for the perfection of our actions not only must the will be rightly ordered by charity, but the subordinate powers, senses and members, working instrumentally under charity, must be in proper dispositions; that is, they need the habits of their respective virtues in order to move easily and sweetly in concert with charity, otherwise they hinder her work as an imperfect instrument hinders a perfect workman. But let it be observed that these habits of the different virtues making up accidental perfection are themselves

rooted in the one Divine habit of habits. Charity contains and connects in itself all the other virtues. This it does from its very nature, as being love of the highest order, since it is the property of love to actuate the will, and through the will to move the other powers to its own end, thus calling forth the virtues which the exercise of the different powers involves. St. Paul tells us this when he says: *Charity is patient, is kind, envieth not, seeketh not her own, thinketh no evil, beareth all things, hopeth all things, endureth all things.*[1] Here we see the different virtues flowing from the one charity. Hence the repeated expressions of the holy Fathers pointing to this truth. Charity is named as the root, the fountain, the mother, the mistress, the form, the soul, the mover, of the virtues. Truly, then, of this Divine virtue of virtues we may say in the words of Wisdom: *All good things came to me together with it.*'[2]

5. The threefold perfection of charity as taught by St. Thomas.

5. One or two points remain to be noticed in regard to the perfection of charity. The first of these is the threefold perfection mentioned by St. Thomas. He distinguishes a threefold perfection in charity. The first is that God be loved as much as He is lovable, and this perfection God alone possesses. The second is when the will and affections are always intent upon God, and according to their whole effort and strength always actually exercising this charity and this perfection; and this belongs only to the blessed in heaven, and not to wayfarers upon earth. The third is the perfection

[1] 1 Cor. xiii. 4-7.

[2] Wisd. vii. 11. 'The Perfection of Man by Charity,' chap. vii., pp. 77-79.

possible to man upon earth, which excludes all that is opposed to charity and to grace. And this can be considered in a twofold sense. In one sense it is that which excludes all that is contrary to charity, and is destructive of it, such as mortal sin. Without perfection in this sense charity cannot exist, and hence this perfection is necessary for salvation. The other sense in which perfection on earth is to be understood is, inasmuch as it not only excludes that which is contrary to charity, but also all that impedes charity, or prevents the soul from directing all its affections to God. Without this perfection charity can exist in the soul, as in the case of beginners and those advancing towards perfection.

The other point to be noticed is one that I have already treated in Chapter II. of this Part—to wit, that there is a threefold perfection of charity according to the degrees of *beginners*, of those in a *state of progress*, and of the *perfect*, because the more readily and joyfully one acts according to the law of charity, the more perfect he is. By the charity of beginners is understood not only that which is still impeded by the rebellion of the passions and evil inclinations, so that it is not able to act easily and sweetly, but, further, that state in which a man is exposed to danger of being overcome by some grave temptation. This is called the *purgative way*, because the chief concern of the soul in this state is to resist temptations, and overcome the passions by nourishing and cherishing and strengthening the virtue of charity in itself. This can and ought to be done not only by keeping the Commandments, but by foreseeing the occasions in which the precepts oblige, so as to be ready by

prompt and well-disposed charity to resist and avoid any sins opposed to them. This state, although in one sense it is imperfect, in another sense, however, is understood as a state of perfection, because the soul remains united to God by charity as long as mortal sin is absent from it. The second grade is the charity of those *making progress*, which is the state of those who have their passions reduced to a greater degree of moderation, so that they easily keep themselves from mortal sins, but do not so easily avoid venial sins; and who with greater facility give themselves to the practice of the virtues, especially of the virtue of charity. This is called the *illuminative way*, because in it the mind becomes more and more enlightened as to spiritual things and the practice of virtue, and therefore in this grade charity is stronger and more perfect than in the state of *beginners*. The third grade is that of *perfect charity*, and it is the state of those who have overcome their passions and brought them under subjection, and whose souls are so devoted to the practice of virtue as to be prompt and perfect in the exercise of charity by loving God habitually, and by frequent prompt and efficacious acts of that Divine charity. This is the state of perfection attainable in this life, and always capable of increase. It is called the *unitive* way, because by love the soul is united to God, and the more perfect the charity the closer and the more intimate is this union, and union with God is the principal study and endeavour of this grade. We must always bear in mind, however, that the other virtues have also to be exercised as well as charity, and concur towards this union; and that even souls

in this state are permitted often by God to suffer trials and temptations in order to purify them the more, and to give them occasion to increase their merit.

6. The Holy Eucharist, which preserves and increases in us the virtues of Christianity, is in a special manner and before all the fertile source of charity. The physical union of Christ with us, by entering into us, is not, strictly speaking, the effect, but rather the application, of the Sacrament; it is the spiritual union by charity which is the proper effect. This is well explained by the Rev. Father Monsabré, in his Conference on 'Communion.' 'I have told you, brethren,' he says, 'that in the vital act of Communion Jesus Christ, the Food of our Divine nature, reverses the natural order of assimilation, and transforms us into Himself. You have quite understood, have you not? that this transformation cannot be an absorption of our nature, nor a union like that which the Incarnation of the Word created between the Divine and human nature; but simply a mysterious, marvellous association of our desires and His Divine ways, so close and so efficacious that one can, without exaggeration, say of it: *Christ lives in us.* It is in that sense, I doubt not, that you have interpreted the energetic words which the Doctors of the Church made use of to set forth and express the union which results from our partaking of the Body and Blood of Christ. "The effect of this union," says St. Thomas, "is to increase love in us, and to incite it to action." Now, that action consists in entering, by a generous effort, into the love of Christ Himself, not only in order to love Him, but to love all that He loves, and as He loves. Jesus Christ

6. The Eucharist and charity. It produces its secondary effects through this virtue.

loves all His mystical body down to the poorest and most obscure of its members. It is this whole mystical body that we must love with Him, and in Him, with a love like that of which we ourselves are the object in our Communions.'[1]

St. Thomas also tells us that 'The Eucharist augments in us grace and the spiritual life, as man becomes perfect in all his being by his union with God. . . . It is not only that it increases habits of grace and virtue within us: it constrains us to put them into action according to the words of the Apostle: *The love of Christ constraineth us.*'

Charity is so certain and so proper an effect of this Sacrament that, according to the teaching of the Angelic Doctor and of theologians generally, charity is the proximate cause of most of the secondary effects attributed to the Holy Eucharist. Thus, if under certain circumstances the Eucharist remits sin, even mortal sin (*per accidens*); if it purifies the soul from light sins; if it remits or lessens the debt of temporal punishment due to sin after the guilt has been forgiven; if it is the source of fervour, of spiritual joy and of holy desires; if it purifies even our bodies, and preserves them against the attacks of their evil passions and inclinations—if, I say, the Eucharist produces all these effects, it does so principally because it is the cause of exciting and increasing Divine charity in our souls, by which these effects are immediately produced.'

The eloquent author just quoted thus speaks of the manner in which the Eucharist operates through charity: 'What could I not say, brethren, were I to apply to all the details of our spiritual

[1] Sixth Conference: 'Communion in the Church,' p. 166.

life those simple words of the Angelical Doctor: "The Eucharist constrains us to action"? We should hear the charity of Christ say to all the virtues, to prudence and to justice, to strength, to humility and detachment, to mortification and chastity: "More, more, again and yet again." We should, with St. Bernard, see men more docile under correction, more patient in suffering, more skilful in preserving themselves from evil, more inclined to submission, more fervent in gratitude, more ardent in love. Ardour in love is above all the great effects of Holy Communion, because by it man is made love; he becomes more perfect, and he wishes to become more perfect, only that he may love more. Love makes him grow; love enchants him, for the intimate embraces of his God are a pledge and foretaste of the beatitude which is to be his eternally. It is possible that, in your rare Communions, you have not experienced those delights; but one has often seen, and one sees still, fervent Christians forgetting the ground they tread on as they draw near to the Eucharist, and returning as if transfigured from the Holy Table.'[1]

7. The Holy Eucharist as a Sacrifice the most efficacious means of uniting our souls with God, and preserving them in a state of perfection.

7. Finally, if we consider the Holy Eucharist as a Sacrifice, and essentially a renewal of the Sacrifice of the Cross, we shall the better understand it as the real fountain of all graces and virtues, and the most efficacious means of uniting our souls with God and preserving them in a state of perfection.

The authors of 'A Manual of Catholic Theology' explain and illustrate this truth, and I shall give their words, as they so clearly convey to our minds the Catholic doctrine and practice on this particular point:

[1] Fifth Conference: 'The Communion.'

'The Eucharistic Sacrifice brings us into communion with God in more ways than one. For the real Sacrifice is Christ, the spiritual Head of Whom we are the body. The Church, His bride, and we its members, unite our intention with His, and make ourselves a joint sacrifice with Him. "Through Him, and with Him, and in Him, (we give) to (Thee) God the Father Almighty, in the unity of the Holy Ghost, all honour and glory" (*per ipsum et cum ipso*, etc.) (Canon of the Mass). . . . At the Preface, in union with the Angels in heaven, we offer thanks and praise to the thrice holy Lord God, and then the *actio*, the Sacrifice, commences. First the Church on earth with "our Pope, our Bishop, and all believers of the Catholic and Apostolic faith," are introduced to the Altar; then the Church triumphant in heaven, with the glorious Mother of our Lord, the Apostles and all the Saints, is communicated with, and the Lord is besought to accept this oblation of His whole family. The objects of the *actio* are again laid before Him: "Dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect." The Divine High Priest now takes up the *actio* and performs anew the Sacrifice He instituted at the Last Supper. The pure, holy, and immaculate Host is immediately presented to God, with a prayer that "as many of us as, by participation at this Altar, shall receive the most sacred Body and Blood of Thy Son may be filled with all heavenly benediction and grace through the same Christ our Lord." . . . The supreme and all-embracing object of the Sacrifice receives its fullest expression in the Communion of the priest and the people. "The

Body—the Blood—of our Lord Jesus Christ preserve my (thy) soul to life everlasting." The sacrificial action terminates with a sacrificial feast, in which the Victim is taken as food, "with a pure mind, and of a temporal gift becomes to us an eternal remedy." This eternal participation in the Divine life by the union of charity is not only foreshadowed, but actually commenced, in the Sacramental Communion. At this sacred banquet the adopted sons of God sit down with the natural Son, Who made them heirs to His kingdom; they appropriate the benefits of His Passion, and receive a tangible pledge and a foretaste of the glory that awaits them when *that which is perfect is come.*[1] As now they see through a glass in a dark manner, but then face to face, so also now they adhere to God in a true, real, but imperfect manner, but then they will be made participators of the Divine life.'[2]

As the Eucharist continually brings us to the contemplation of the death of Jesus Christ, and applies the fruits of His Sacred Passion to our souls, I may appropriately conclude this chapter in the words of that learned and saintly author, St. Francis de Sales: 'The death of Jesus Christ is of all motives that which acts on the heart with most united power and sweetness during this mortal life. . . . Calvary is the mountain on which sacred lovers are formed; all love which does not derive its origin from the Passion of our Saviour is useless and dangerous. Unhappy is the death devoid of Divine love! Unhappy the love which does not proceed from the Passion of our Saviour! Love and death

[1] 1 Cor. xiii. 10.
[2] 'A Manual of Catholic Theology,' vol. ii., pp. 460-462.

are so clearly united in the Passion of Jesus Christ that they cannot be separated even by affection. On Calvary we can live only by love, which is to be attained through the death of our Redeemer. At a distance from Calvary there is only eternal death, and Christian wisdom consists in choosing between these two extremes. . . .

'O eternal love, my soul sighs for thee, and chooses thee for its eternal inheritance! O Spirit of charity, enkindle in our hearts the ardours of your love! To die to every other affection in order to live by the love of Jesus is the means of avoiding eternal death. Grant us the grace to live in Thy love and to adore Thee eternally, O most amiable Jesus, the only object worthy of our affections!'[1]

[1] Treatise on 'The Love of God,' concluding chapter.

PART III

THE FINAL PERFECTION OF THE SUPERNATURAL LIFE IN HEAVEN

CHAPTER I

THE FINAL PERFECTION OF THE SUPERNATURAL STATE NOT ATTAINABLE IN THIS LIFE, BUT IN HEAVEN

1. So far we have studied the supernatural life of the soul as to its nature and its growth, and we have now to enter upon the consideration of its final perfection. This is a subject that necessarily belongs to the completion of our work, and to the better understanding of our final destiny, which is the possession of God in heaven. Absolutely speaking, man is capable of indefinite perfectibility; that is, he can always increase in the knowledge and in the love of God. But nevertheless we know, as a matter of faith, that man is not destined to go on for all eternity advancing to higher degrees of perfection, but that God has determined for him some final perfection, on the attainment of which all desire of further perfection ceases, and gives place to joy and quiet possession. This final perfection is the last end of man, or that for which he was created. It is also called beatitude, so that the final perfection of man, his last end and beatitude, signify one and the same thing, the possession of God in heaven. **1. Man's final end supernatural. All bound to attain it.**

We must remember that God has not left man, or intended that he should be left, in the natural order, but has willed that he should be elevated to the

supernatural order. The supernatural order is that whose end is *supernatural beatitude.* This end and the means of obtaining it are not a matter of choice or indifference; in other words, a man may not, according to his own judgment, lawfully elect to gain only the natural end of his existence. There is a strict precept imposed on all men to labour for, and to direct their lives towards obtaining, their supernatural end, and to make use of all the means necessary for this end. Thus, there is the obligation binding all men to embrace the religion of Christ, to belong to the true Church of Christ, so that in it, through the Sacraments and the other means of grace, they may work out and obtain their salvation. Hence, all men who depart this life, after having attained the use of reason, at the last judgment will be divided into two classes, as described by the Evangelist St. Matthew: *All nations will be gathered together before* the Judge, *and He shall separate them one from the other, as the shepherd separateth the sheep from the goats. And He shall set the sheep on His right hand, but the goats on His left.* The former, namely, the just, shall go *into everlasting life;* and the latter, the wicked, shall go *into everlasting punishment.*[1] Life everlasting means supernatural beatitude. Therefore, under pain of eternal damnation, all are obliged to acquire supernatural beatitude, a truth which is also distinctly revealed by the words of the Apocalypse: *Whosoever was not written in the book of life was cast into the pool of fire.* From which texts we may with certainty conclude that supernatural beatitude is

[1] St. Matt. xxv. 31 *et seq.*

necessary for all men by a strict obligation Divinely imposed upon them.

2. Perfect beatitude cannot be attained in this life.

2. St. Paul teaches that we cannot see God as long as *the earthly house of this habitation* remains. For *while we are in the body we are absent from the Lord; for we walk by faith, and not by sight.* And because the Apostle desires to possess God by sight, he says: *We are confident, and have a good will to be absent from the body, and to be present with the Lord.* And it would please him more, if it were possible, to have his body immediately glorified without death: *For we also who are in this tabernacle do groan, being burthened, because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life.* Therefore, according to the teaching of the Apostle, as long as that which is mortal remains we cannot see God.[1] The same Apostle in his Epistle to the Romans says: *I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us,*[2] signifying that here we are in a state of suffering, and hereafter we shall be in a state of glory. *For we have not here a lasting city, but we seek one that is to come.*[3] In very many places of Holy Scripture this life is described as a time of labour and strife, the other as a time of rest and reward. And hence the same Apostle gives expression to the following remarkable sentiment: *If in this life only we have hope in Christ, we are of all men most miserable.*[4] But because this is not the case, and that our hope is in the future life, he reminds us as to the manner in which we ought always to act: *This*

[1] 2 Cor. v.
[2] Rom. viii. 18.
[3] Heb. xiii. 14.
[4] 1 Cor. xv. 19.

therefore I say, brethren: the time is short: it remaineth . . . that they that use this world (be) as if they used it not, for the fashion of this world passeth away.[1]

Christ our Lord is the one exception to this rule. He in this life possessed supernatural beatitude, because He was at the same time *viator et comprehensor*—that is, a wayfarer, and one possessing at the same time a clear vision of God. To all others the rule laid down by the Apostle holds good: *Without faith it is impossible to please God.*[2] Therefore all have to walk in faith, and not in sight or vision, here below. Some theologians have thought that the Blessed Virgin, Moses, and St. Paul, were favoured for a short time in this life, on certain occasions, with the intuitive vision of God; but Suarez remarks concerning this opinion as follows: 'It is more probable that neither to Moses nor to St. Paul was it granted in this life to behold with clear vision the essence of God. Because in reality Sacred Scripture does not assert this, if rightly understood, as it is generally interpreted by the Fathers; and without the testimony of the Scriptures we have no other ground or sufficient reason for exempting them from the general law of Scripture. Nevertheless, we may with sufficient probability believe that the Blessed Virgin sometimes in this life saw God, as on the day of the Incarnation, or on the day of the Nativity of Christ, on account of the singular dignity of her maternity; or on the day of the Resurrection, on account of the unspeakable sorrow which she endured during the Passion of

[1] 1 Cor. vii. 29, 31. [2] Heb. xi. 6.

Christ; or on some other particular occasions, according to the disposition of Divine wisdom.'[1]

As to St. Paul and Moses, it appears from the words of Scripture that the clear vision of God was rather excluded than bestowed upon them, as we can see by consulting the particular passages in which their visions are referred to (Exod. xxxiii. 20; St. John i. 17, 18; 1 Cor. xiii. 12; 2 Cor. v. 6 *et seq.*). The opinion of the Fathers and theologians is, however, divided so that without any error either opinion may be defended and adopted. But, whatever may be said of these opinions, all theologians assert that no wayfarer, except Christ, has ever received the indefectible vision of God, and therefore none ever received the state of beatitude here on earth. And hence it follows that no man in this life can attain perfect beatitude.

This doctrine was defined as of faith by the Council of Vienne, in the year 1311, against the Beguards and the Beguines, who taught, amongst other errors, (1) that a man in this life might attain to such a degree of perfection that he could no longer sin or acquire any more grace; (2) that having once attained this state he need not pray, nor would he be bound to keep the Commandments of the Church; (3) that man even in this life might attain final beatitude in the same degree as in the next life, and that every intelligent being that has attained this beatitude is blessed in such a manner that, in order to receive the vision of God and to enjoy Him, he has no need of the light of glory.

3. It may be asserted that man can attain imperfect

[1] 'De Myst. Vitæ Christi,' Dist. XIX., Lect. IV., n. 4.

3. Man can attain imperfect beatitude in this life.

beatitude in this life, but the assertion is to be understood in the sense explained in the two preceding parts of this work, which deal with the supernatural life on earth, its growth and its perfection as regards our present state. It is in this sense we have to understand the expressions of Holy Scripture saying that the just are blessed: *Blessed are the undefiled in the way who walk in the law of God;*[1] *Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence;*[2] *Blessed are the poor of spirit;* and the other beatitudes of St. Matthew's Gospel.[3]

I may here give in outline the teaching of theologians as to what constitutes the beatitude of this life. Without doubt this beatitude consists in an operation by which a man is in some way joined or united with the uncreated good; for created things cannot in any way make man blessed who is created to possess the infinite good. Therefore the beatitude of this life is the operation by which the true and perfect beatitude is commenced. 'But,' as St. Thomas says, 'this operation can be neither everlasting nor continuous, and in consequence it cannot be the one operation of this life. In so far, therefore, as we fail in the unity and the continuity of this operation, to that extent we are defective in the perfection of beatitude; it is, however, some participation of beatitude, and inasmuch as the operation approaches unity and continuity it participates the more of the perfection of beatitude.' The holy Doctor by these words reminds us of two great defects in the beatitude of this life: Other

[1] Ps. cxviii. 1. [2] Ps. i. 1. [3] St. Matt. v.

occupations and operations intervene, and the operation, namely, the contemplation of God, cannot be without interruption. Besides, I may add that grace, the supernatural life of the soul, may be lost as long as we are wayfarers. This, however, does not prevent our saying that the just man has in him the root or source of beatitude—that is, the grace of God—by which he is enabled to perform works conducive to his end, although he cannot actually possess perfect beatitude here below.

Then, the contemplation of God in this life must be imperfect, as it can only be by faith ; but to faith, which is seeing God as in a dark mirror, vision corresponds, as that which is perfect to what is imperfect. For this reason it is said that faith is beatitude begun (*inchoata beatitudo*). But it is necessary that faith be enlivened by charity, because faith without charity does not unite man with his final end, nor is it the beginning of eternal life. In this respect faith is essentially distinguished from the vision of God, that it has not necessarily united to it the possession of God, and it can be in a man who is separated from God by sin. Nevertheless, charity, as such, is not the *formal* possession of God, because the will is not an apprehensive or possessive faculty, as scholastics say, but charity effects that a man may have the right or title of seeing God hereafter in a perfect manner, and thus it effects that faith may be truly said to be an inchoative possession of God. A man having faith without charity rather considers God as a good not yet his own ; but if he have charity with faith, then he considers God as his own good. We have, therefore, to consider the beatitude of this life otherwise than the perfect beatitude of heaven. If

it be asked in which act, whether of faith or of charity, do we find the essence (*ratio*) of imperfect beatitude in the soul on earth, the answer must be given with a distinction. If it be considered in its likeness with perfect beatitude, it is to be found in faith rather than in charity, because faith, like vision, is contemplation of God; but if we consider the title on account of which God will hereafter make man perfectly happy, then it is to be found in charity.

No other act, except that of faith and of charity, constitutes the imperfect beatitude of this life. For the acts of the moral virtues have not God Himself as their immediate object; hope has, indeed, God for its immediate object, but not by formally possessing Him like faith, nor by giving a proximate title to that possession by virtue of which perfect beatitude will be afterwards bestowed, but by moving a man to tend to God. Beatitude consists in the possession of God, and not in the motion or the endeavour or effort towards Him. Hope, however, disposes one to charity and assists this virtue, so that it may be said, in a secondary way, to concur in the imperfect beatitude of this life; and the same may be said of the moral virtues. Christ calls the poor, the meek, the clean of heart, etc., blessed, not because the acts of these virtues formally make a man blessed, but because, in a singular manner, they destroy the love of the world and remove obstacles out of the way of charity, and they are signs and fruits of great charity and greatly increase merit and grace. For the rest, beatitude in this life may be called beatitude in hope, because, being imperfect, it must always incline and tend towards the perfect act. Pleasure and joy may also

be found, in a certain sense, in the beatitude of this life; but here, as in heaven, they suppose beatitude, but they do not formally effect it.

Since the imperfect beatitude of this life here alluded to is supernatural, and relative to the future life in connection with it, the further question may be asked, whether any absolute natural beatitude, even though imperfect, can be attained in this life. Many hold that such beatitude can be attained, and they say that it consists chiefly in the natural knowledge of God and of other things, inasmuch as they lead to the knowledge of God, and also in overcoming vices and in practising virtues. They suppose a sound mind in a sound body, and the society of friends, and all these things certain and stable, according to Aristotle's theory. Others, however, say that, even supposing the possession of all these things, the happiness they bring does not deserve the name of beatitude; and then we know that all these things are scarcely ever possessed at the same time by anyone. The pious Lessius remarks that a collection of good things with which there is an admixture of evils and miseries cannot be called beatitude. And this is true, especially if grace be absent, for what happiness can a man have without grace? To such as those whom philosophers may call happy or blessed the words of Christ may justly apply: *Wo to you that now laugh, for you shall mourn and weep.*[1] And, on the other hand, He has declared: *Blessed are they that mourn, for they shall be comforted.*[2]

4. Two more preliminary questions remain to be examined in this chapter, namely, whether man can

4. Whether it is possible to obtain eternal beatitude.

[1] St. Luke vi. 25. [2] St. Matt. v. 5.

attain the beatitude of eternal life, and when is that beatitude bestowed.

(1) Man cannot by his natural powers obtain eternal life.

(1) In answer to the first question, we may repeat what has been already proved abundantly in the course of this work, that a man cannot by his natural powers obtain eternal life; but an adult helped by grace can merit eternal life by his good works. That he cannot gain it naturally is clearly taught in Holy Scripture: *The grace of God* (is) *life everlasting in Christ Jesus our Lord.*[1] If eternal beatitude could be gained by natural works, it would not be a grace, as we are reminded by the Apostle: *Now to him that worketh, the reward is not reckoned according to grace, but according to debt.*[2] Then, our Saviour has told us: *I am come that they may have life, and may have it more abundantly. . . . My sheep hear My voice; and I know them, and they follow Me. And I give them life everlasting.*[3]

Then, as I have said already in this chapter, the Council of Vienne rejected the error of the Beguards, which asserted that every intellectual nature is in itself naturally blessed or beatified.

The reason for this doctrine is that the intuitive vision of God, in which beatitude consists, is absolutely supernatural, and therefore it is not possible for man naturally to obtain it. 'The absolute exaltedness of the Beatific Vision, and of its glory and beatitude above the powers of rational nature, likewise places it above all the claims or requirements of nature, and makes it supernatural in the sense of absolute gratuity. The creature can only claim for its happiness whatever contributes to or achieves the development of its natural faculties.

[1] Rom. vi. 23. [2] Rom. iv. 4. [3] St. John x. 10, 27, 28.

Besides, the gratuity of the Beatific Vision and kindred privileges is attested so often in various doctrines of faith that we are bound to receive it as a fundamental dogma. Thus, the vocation to the Beatific Vision supposes a real and true adoption; it can only be known by a supernatural revelation. Nature by its own power cannot merit it, nor even elicit a positive desire of it worthy of being taken into consideration by God.'[1]

(2) An adult assisted by grace can merit eternal life by his good works.

(2) The second part of the proposition, namely, that an adult helped by grace can merit beatitude by his good works, is a dogma of faith against older heretics, and against the Lutherans, who asserted that faith alone suffices for salvation. The Scripture teaches the doctrine of the proposition. Our Saviour, addressing the young man in the Gospel, told him: *If thou wilt enter into life keep the Commandments.*[2] And on another occasion He said: *Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven.*[3] Then, the same truth is conveyed to us by the words of St. Peter's Epistle: *Wherefore, brethren, labour the more that by your good works you may make sure your calling and election.*[4]

When writing on merit I explained and proved this doctrine more fully, and it will be sufficient in this place to add to the above Scriptural texts the definition of the Council of Trent: 'If anyone say that the good works of the justified are the gifts of God, in such a way that they are not also the good

[1] 'A Manual of Catholic Theology,' vol. i., p. 457.
[2] St. Matt. xix. 17. [3] St. Matt. vii. 21. [4] 2 St. Pet. i. 10.

merits of the just, or that the just man by the good works he does through the grace of God and the merits of Christ, Whose living member he is, does not truly merit an increase of grace, life everlasting, and if he die in grace the possession of life everlasting, and an increase of glory, let him be anathema.'[1]

All this is in accordance with the wise prudence of God, Who wills to lead man to his beatitude in a manner suitable to his nature. It belongs to a free agent to attain his end by election. Therefore God leads man to his beatitude in such a way that man himself has to elect or choose that beatitude itself, and the means ordered by God for attaining it. In like manner it is becoming that a man be not all at once made most perfect from being imperfect, but that he pass gradually from that which is less perfect to the more perfect. Therefore, in order that a man elicit the most perfect act, which is beatitude, he should first be exercised in other less perfect operations, and because these other operations are performed by the aid of grace, the beatitude which they lead up to remains also a grace.

In children who die before coming to the use of reason good works are not required, as they are not capable of such works; but their place is fully supplied by the merits of Christ applied through the Sacrament of Baptism. (See Pesch's 'Prælectiones,' Lect. I., 'De Ultimo Fine Hominis.')

5. Beatitude bestowed upon the just, who are fully purified immediately after death, not deferred till the Day of Judgment.

5. It may now be asked, When is the beatitude of heaven obtained? As regards the souls of the just, it is certain and of faith that they who have no

[1] Conc. Trid., Sess. VI., Can. 32.

punishment to undergo in purgatory are at once admitted into the Beatific Vision when set free from the body. In this mortal life we cannot possess the Beatific Vision, as has been said, but after the soul is freed from the body, if purified from all stains and without any debt of temporal punishment, it is admitted into heaven and receives the clear vision of God. Therefore the Beatific Vision is not deferred until after the general judgment, but is decreed at the time of the particular judgment. The Apostle says: *We know* (now) *in part and we prophesy in part. But when that which is perfect is come that which is in part shall be done away.*[1] By these words, St. Thomas says, is refuted the error of those who teach that the souls of the Saints who depart this life are not immediately after death admitted to the vision of God and into His presence, but are detained in some certain mansions until the Day of Judgment. For it would be in vain that the Saints rejoice and desire to be freed from the body if when separated from the body they are not to be present with God. And, therefore, we must say that the Saints immediately after death see God in His essence, and are admitted into the heavenly mansion.

By the definitions of the Church, errors contrary to this teaching have been repeatedly condemned. In the third century some who taught that our souls died with our bodies, to be afterwards resuscitated with them, were condemned. In the Middle Ages an extreme section of the Minorites, known as the Fraticelli, taught that before the general judgment souls were indeed happy or blessed, but not by the

[1] 1 Cor. xiii. 9, 10.

Beatific Vision. Wherefore Benedict XII. (Constit. *Benedictus Deus*, A.D. 1366) defined that souls fully purified from their sins, 'even before the resurrection of their bodies and before the general judgment, after the ascension of our Saviour Jesus Christ, were in heaven, are and will be in heaven . . . and after the Passion of our Lord Jesus Christ, saw and continue to see the Divine Essence by intuitive vision . . . and so seeing they enjoy the same Divine Essence; and furthermore that, from that vision and fruition, the souls of those who have departed this life are truly blessed and have everlasting life and rest; and likewise the souls of those who will hereafter depart this life will see the same Divine Essence and enjoy it before the general judgment . . . and after that vision of God face to face, and fruition have or will have begun in them, the same vision and fruition, without any intermission or cessation, continues and will continue until the final judgment, and then for ever afterwards. We define, moreover, that, according to the common ordinance of God, souls departing this life in a state of mortal sin descend immediately after death into hell, where they undergo everlasting punishment.'[1]

As many of the Greek schismatics taught that the souls of the just before the universal judgment, are indeed to be at rest, but not in the enjoyment of the Beatific Vision, the Council of Florence defined against them: 'That the souls of those who after Baptism incurred no stain of sin, and also those who, after having contracted such a stain, were purified entirely from it either whilst in their bodies or afterwards, are immediately received into heaven

[1] See Pesch's 'Prælectiones Dogmaticæ': 'De Particulari Judicio.'

and see God clearly in His Trinity and Unity, even as He is, and, according to the diversity of merit, one more perfectly than another. But the souls of those who depart this life in actual mortal sin, or in original sin, immediately descend into hell, to be there punished by unequal punishments.'[1]

These decisions declare the Catholic faith as to the time in which the Beatific Vision is bestowed upon our souls—that is, the moment after death, or as soon as the soul leaves the body. At that moment the particular judgment takes place, and the soul is immediately rewarded or punished, according to its deserts. At the resurrection souls become again united to their bodies, and all mankind will be again judged in the universal judgment, after which the bodies as well as the souls of the just will be received into heaven, and enjoy the glory and happiness of that everlasting kingdom.

6. Description of the first momen of beatitude by Bishop Ullathorne.

6. 'When the just soul,' says Bishop Ullathorne, 'leaves the earth, and is purified from every stain, she is prepared for the vision of God. She will enter into the eternal region *where there is no sun nor moon, for the Lamb is the lamp thereof.* She will have reached her final end. She will have come to the Fountain of Light from which all spirits are illuminated, and will be at the Fountain of Life, in which all the Angels and Saints are blessed with eternal life. She will see God. And what is it to see God? *Eye hath not seen, nor ear heard, nor hath it entered into the heart of any man to conceive what God hath prepared for them who love Him.* Let us not be deceived by our present limitations. This world is but our place of trial; the body is our

[1] See Pesch's 'Prælectiones Dogmaticæ': 'De Particulari Judicio.'

prison, and our carnal senses are the fetters that confine the soul. We are now in the day of clouds, and see but obscurely, and have but slight foretastes of the life to come. But when we are delivered from this earthly prison and unfettered from the carnal senses, and the spirit, prepared by faith and love, shall pass from place and time and come into the open presence of God, her capacity shall expand to all its magnitude as the glory of God enters into her being. A fire of life will enter into her spirit, giving her immortal strength to behold the vision of God. Beholding with open face, she will be filled with light and see all truths in one Eternal Truth, and will see the substance of truth in the Father Who created her, in the Son Who redeemed her, and the Holy Ghost Who sanctified her. In one God and Father of all, Who is above all, and through all, and in all intelligences, she will see the beginning and the end of whatever is good in heaven or on earth.'[1]

[1] 'The Endowments of Man,' Lect. XIV., pp. 399. 400.

CHAPTER II

THE NATURE OF THE BEATIFIC VISION: ITS PRINCIPLE OR SOURCE

1. To understand better the nature of the Beatific Vision in its very principle or source, we have to consider the manner in which God is present to the soul in heaven, and the Light of Glory which strengthens and elevates the soul itself, to enable it to receive the vision of God. 1. The manner in which God is present to the soul in heaven, and the Light of Glory, explained.

By way of analogy we may refer to the manner of our knowledge in this life. Knowledge is acquired by the intellect in this life by a certain process, which may be mentioned in a few words, in so far as it concerns our present purpose. In man the cognoscitive faculty, or the intellect, draws things to itself, and unites them in some way to itself; but as things, on account of their material nature, cannot in their entity be brought into the intellect, an *intelligible species* is required, which is a representation or similitude of the things by which they are united to the intellect. This *species* in its intelligible or representative being or nature is precisely the same as the object outside is in its reality or real entity. Thus, the image of Cæsar, for example, is the same in its representative entity as the man of that name is in his real entity, and the same may be said of a tree, a

horse, or any other object of which the mind has knowledge. This *species* brings the object into the mind as it were, and enables the mind by its true representation to know it as it really is.

It will not be necessary to develop this point further, or to refer to the division of this *species*, as given by scholastics, into *impressa* and *expressa*, because the short explanation given is sufficient for the proposition which I have now to state and to prove.

2. In the Beatific Vision no created *species* between the soul and God. The Divine Essence supplies for the *species*.

2. In the Beatific Vision there is no created *species*, nor can there be any, but the Divine Essence supplies the place of the *species*. In the first place such a *species* would be superfluous, and therefore it is not to be admitted. It would be superfluous because it is required only when the object either does not exist, or is not of itself present to the mind, or is not intelligible on account of its being material; but the object of the Beatific Vision, namely God, essentially exists, is intimately present to every beatified soul, and is supremely intelligible because entirely immaterial.

Such a *species* cannot be admitted as possible in the Beatific Vision, because such a *species* should be in the same degree of immateriality or spirituality as its object, otherwise it could not truly represent it as it is in itself. Thus by *material species* it is impossible to know a spirit; and much more is it true that no *species* created or creatable can represent God in the same degree of spirituality or immateriality as He is in Himself. In a word, no created likeness or species can represent God as He is in Himself, or enable the soul to know or see Him as He is in Himself.

From the fact that no *species* can be admitted in the beatified soul, by which it knows and sees God, it follows that God Himself supplies for the absence of such *species*, because the essence of God, as intelligible, is intimately present to the soul, enabling it to see and know Him as He is in Himself; not that the essence of God as known to the intellect is the product of the intellect in the same way as the *species expressa* with regard to the knowledge of creatures. I shall call in here the assistance of St. Francis de Sales, that we may have some further light to enable us to understand the nature of the union of the soul with God by the vision of the Divinity:

'When we look at any object, though it is present to us, for otherwise we could not see it, still, it is not united to our eyes, but merely reflects on them a representation, which, according to the philosophers, is the medium through which we see.

'This is also the case with whatever we hear or reflect on; these things are not united to our understanding except by another kind of image or representation, much more delicate than the other, because spiritual; this is termed an intelligible medium.

'Observe the order which philosophers assign to these images, and the various alterations they suppose them to undergo before they reach the understanding. They first strike the exterior sense, then pass to the interior, then to the imagination; from the imagination they proceed to the active understanding, and at length are admitted into that which is termed the passive. They must be purified, refined, and subtilized, to be transformed from their first nature of sensible images to that of intelligible.

'In our present state everything we see and hear, even the truths of faith, reach our understanding in this manner. A mirror does not contain the object viewed, but merely its reflection or representation, which, being reflected back again, produces another image on the eye of the person who looks. This is precisely the case with the word of faith; it does not contain Divine things, it merely represents them, and this representation produces another, which the understanding, aided by grace, receives as the image of a holy and Divine truth, while the will embraces it as a truth which it is happy and advantageous to love. That is, the word of faith represents to the understanding the Divine truths, which it expresses, as a mirror reflects back again on the eye the representation which it has received from the object placed near it. St. Paul says: *We see now through a glass in an obscure manner.*[1]

'But, O incomprehensible favour! in heaven the Divinity will be united to our understanding without any intervening medium; intimate union will then supply the place of images and representations. Thou alone, O God, canst enable us to see and feel the happiness and delight of the human understanding, when, receiving in itself, not the image, but the real presence and essence of the essential truth and Divine Majesty, it will see itself united for eternity to its sovereign end and object. We shall be nourished with the substance of God Himself entering our souls through the channel of our understanding. . . .

'We shall then fully enjoy the accomplishment of these promises of God: *Behold I will allure her,*

[1] 1 Cor. xiii. 12.

and will lead her into the wilderness, and I will speak to her heart.[1]

'This is the boundless, the eternal happiness to which we aspire, and of which we have not only received the promise, but even the pledge in the Holy Eucharist, the perpetual banquet of Divine grace. We therein receive the Blood of our Divine Redeemer, with His Sacred Flesh, and His Body with His Blood; His adorable Blood is given to us by the immediate application of His adorable Body to our lips, and of His Substance to our substance, to show us that He will as really and certainly unite His Divine Essence to us in the eternal banquet of His glory. There is, however, one difference, for the first favour, though real, is concealed under the veil of the Sacramental species, whereas in heaven God will communicate Himself to us in unclouded splendour, and we shall behold His Divine Majesty face to face, as He is in Himself.'[2]

3. The created mind can be elevated to see God *face to face.*

3. That the created mind can be thus elevated to see the essence of God may be proved from many places of Holy Scripture. It is certain that the words *We shall see Him as He is*,[3] understood in their proper literal sense, signify the clear and immediate vision of the Divine essence. And these words cannot be taken in any other sense. For although the word 'to see' in the Scripture may signify a knowledge which is gained, not from the thing itself, but from another, it could not, however, possibly be that God would be known even as He is if He were not known by Himself, but by some

[1] Osee ii. 14.
[2] Treatise on 'The Love of God,' Book III., Chap. xi.
[3] 1 St. John iii. 2.

medium. Moreover, the words of St. John, *Now we are the sons of God, and it hath not yet appeared what we shall be,*[1] signify something hidden which we shall not discover in this life; which is also signified by the words of St. Paul: *That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.*[2] Therefore the vision of God of which St. John speaks must be certainly other than that which the children of God possess in this life, and this it would not be if in the Beatific Vision God were not seen in Himself, but through a created medium. The same may be applied to St. Paul's sentence. And we may argue in like manner from another passage of St. Paul, who declares that prophecies shall be made void, and tongues shall cease (that is, the gift of tongues), *and knowledge shall be destroyed.* Thereby he signifies that the knowledge which is attained in this life through the greatest gifts of grace, *when that which is perfect shall come,* is not made more perfect in its kind, but shall be done away with. And if this be the case, the knowledge which is granted in heaven is evidently different in its kind from that which the soul possesses here on earth. And the Apostle declares that in which the difference consists by the words: *We see now through a glass in a dark manner: but then face to face.*[3] To see face to face signifies immediate vision and immediate presence of the object; it is opposed to the vision by representation (*through a glass*), and it is still more opposed to the vision of objects so far off as to be obscure (*in a dark manner*). Finally

[1] 1 St. John iii. 2. [2] 1 Cor. ii. 9. [3] 1 Cor. xiii. 8-12.

he adds, in continuation of the same line of thought: *Now I know in part; but then I shall know even as I am known;* which can mean nothing else than that in heaven God is no longer known in an imperfect manner, but clearly and intuitively even as He is.

According to the clear declaration which is here given, we can also interpret other passages of Holy Scripture in which reference is made to the Beatific Vision, *e.g.*: *Blessed are the clean of heart, for they shall see God.*[1] *See that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of My Father Who is in heaven.*[2]

The doctrine of the proposition stated above and its proofs may be confirmed by the twofold definition of the Church. The first is that of the Council of Vienne, under Clement V., in which is condemned the opinion 'that every intellectual nature in itself is naturally blessed, and that the soul does not need the light of glory elevating it to see God and to enjoy Him beatifically.' The second is that concerning the immediate vision or knowledge of God in the Constitution of Benedict XII. in which it is declared of the blessed that 'they see the Divine Essence by intuitive vision, and even face to face, no creature intervening as medium of the object seen, but the Divine Essence exhibiting itself to them immediately, clearly and openly.' Hence we can conclude that to see God as the blessed see Him—that is, face to face—is the same as to know God, not from or through anything created, but by Himself and as He is in Himself.

To these we may add one or two more authorita-

[1] St. Matt. v. 8. [2] St. Matt. xviii. 10.

tive testimonies. When Benedict XII. was negotiating for the reconciliation of the Armenians with the Roman and Catholic Church, amongst the errors contrary to faith which the Armenians were called upon solemnly to repudiate was the following: 'The souls of baptized children and the souls, for the most part, of perfect men do not see the essence of God, because no creature can see it; but they see the brightness of God, which emanates from His essence as the light of the sun emanates from the sun, but which is not God.' The Armenian Bishops assembled in Synod made, in consequence, the following profession of faith: 'We shall see the essence, the greatness, the brightness, the wisdom, and the goodness of God, all which things in God are God.'

Finally, the Council of Florence in *decreto unionis* issued this definition: 'We define that the souls of those (purified) are immediately received into heaven, and see clearly God Himself, one and three as He is, according to their merits, one more perfectly than another.' I have repeated these two definitions, as they bear upon the subject under consideration, as well as being proofs that the souls of the just after death are admitted immediately into the glory of heaven.

The Light of Glory: its nature and office.

4. There is, as I have already signified, a twofold principle of the Beatific Vision, one on the part of the object representing it to the intellect—and that, as we have seen, is not any created *species*, but the Divine Essence itself; the other is on the part of the intellect itself, elevating and perfecting it in order to receive this vision, and this is called the *Light of Glory*. St. Thomas says: 'The intellectual power of the creature is called a certain intelligible light,

as it were, derived from the first fountain of light, whether we apply this to the natural power of the intellect or to the certain perfection of grace or glory that may be superadded to it; hence that virtue or power which strengthens the intellect to enable it to see God is called the Light of Glory, of which the Psalmist speaks in the text: *In Thy light we shall see light.*'[1]

We have seen from the definition of the Council of Vienne against the Beguards and Beguins, that a created intellect needs the Light of Glory to see God intuitively, as the blessed see Him in heaven. The reason of this is because a faculty that of itself and intrinsically is incapable of a certain act, in order to elicit that act needs to be intrinsically elevated, strengthened and perfected by some power received into itself for this purpose. But the created intellect is intrinsically incapable of seeing God intuitively, and therefore to elicit this vision it must be elevated, strengthened and perfected by some further power received into itself. This power which is imparted to the created intellect to enable it to elicit the vision of God is called the *Light of Glory*, because it has the same relation to the Beatific Vision as corporal light has to the eye in order to see its object.

The *Light of Glory* is not God Himself, because it must be something received into the intellect, informing it and inhering in it for the purpose of intrinsically strengthening it and making it proportionate to its object; and God cannot be said to be thus received into the created mind. Neither is this *Light of Glory* either the simultaneous or actual

[1] Ps. xxxv. 10.

concursus or motion of God, as this does not impart to the faculty any intrinsic power, but supposes that power there already; or if it be supposed to impart any intrinsic power to strengthen and elevate the mind to see God, that would be its effect, and it would add something intrinsically to the will, which is what we want, and what we call the Light of Glory, and this could not be said to be the *concursus* itself.

The Light of Glory in the blessed is a permanent quality or a supernatural infused habit inhering in the intellect, elevating and strengthening it to see God. The reason assigned for calling it a habit or infused quality is because a faculty acts more easily and more connaturally by a permanent form than by a passing or transient help, as this is more in accordance with the natural mode of acting. Hence, as habitual charity is given in heaven to love God, so a habitual light is given to see Him. Although the Council of Vienne has defined it as of faith that the Light of Glory is necessary to see God, it has not, however, defined that this Light of Glory is a habit or quality.

The Light of Glory has three offices, as it were, to discharge. The first and principal one is to elevate the intellect to elicit the Beatific Vision. The second is to dispose the intellect for the reception of the Divine Essence as an intelligible form. The third is to dispose the intellect for the reception of the Beatific Vision itself, because as the Beatific Vision is an *actio immanens*—that is, not passing out of the agent—it follows that, as the Light of Glory disposes the intellect to elicit this vision, it also disposes it to receive it.

5. Rev. Father Boudreaux's explanation of the Light of Glory.

5. I find the following explanation of the Light of Glory well given and illustrated in a small manual, entitled 'The Happiness of Heaven,' by Rev. F. J. Boudreaux, S.J.: 'Theologians define the Light of Glory to be "a supernatural intellectual power infused into the soul, by which she is enabled to see God, which she could never do by her own unassisted natural power." It is called supernatural because it is not a natural talent or power of our nature, as the talent for poetry, music, painting, and others, all of which may be developed and highly improved by study. But the Light of Glory is an elevation, expansion or development of the mind, which comes directly from God, and is in no sense the result of human endeavours, except in so far as it has been deserved by a holy life. We shall understand better the meaning of the Light of Glory by an illustration.

'Let us suppose that you never could learn mathematics or astronomy. In spite of the most intense application, you never could master even the multiplication table; and when you gazed upon the heavens you could never see there any more beauty and magnificence than does the untutored savage. But on a sudden there is a flash of light from above, and your mind is enlightened far beyond its natural capacity, and you can see all the heavenly bodies as they are. You can now know their names, motions, distances, laws, and relations to each other and to the whole universe. Formerly they appeared all alike, except the sun and the moon; but now you see that no two of them are alike. Each one has its own size, velocity, beauty and glory. You even soar far beyond the discoveries of science, and you

gazé with delight upon millions of shining worlds which the most powerful telescope never did and never can reach. You can, moreover, in the twinkling of an eye, calculate with astonishing precision the day, the hour, the minute, the year, the very second, at which an eclipse will occur. Gazing upon the heavens, which hitherto had given you so little satisfaction, now becomes the source of the most exquisite and rational pleasure. For you now see in these countless worlds so much beauty and magnificence, so delightful a harmony, that you can spend whole nights in the contemplation of the heavens.

'This sudden elevation and expansion of your mind to see such wonders in the natural order illustrates what takes place in heaven the moment a pure soul enters there. In the supposition just made you receive an accession or addition of intellectual power, which enables you to see clearly and to understand what was invisible and unintelligible to you before the flash enlightened you. The Light of Glory produces a similar effect upon the soul at her entrance into heaven.

'Our mind, which is now unable to see God, except as *through a glass in a dark manner*, is suddenly elevated in power to see God as He is, face to face, and to contemplate His Divine beauty and His other perfections. Our individual mind is neither destroyed nor changed into another; it is only strengthened and elevated in power and capacity far beyond anything we could ever have reached by our own unassisted endeavours. . . . So, then, the Light of Glory is a supernatural addition to our mind, which enables us to cross the gulf between the Creator and

the creature. I say gulf, because no created intelligence can see God as He is by its own natural power. Hence, neither St. Augustine, nor St. Thomas, nor any other giant intellect, could see God as He is in Himself, any better than the man who never could learn his letters. It is in this sense that we must understand St. Paul when, speaking of God, he says: *Who alone hath immortality, and inhabiteth light inaccessible; Whom no man hath seen, nor can see.* Evidently he means that no one can see God by the light of nature; for in another place he tells us that when that which is perfect is come we shall see Him face to face.'[1]

6. The manner in which the Light of Glory and the human intellect concur in the act of the Beatific Vision.

6. Concerning the Light of Glory a question arises as to the manner in which this light and man's intellect concur in the act of the Beatific Vision. The answer is that both concur actively, as is well shown by Billuart, who treats very fully this whole subject. The Light of Glory concurs actively, because it holds the same relation to the Beatific Vision as charity to beatific love, and all the other supernatural habits to their supernatural acts. Now, charity as well as the other supernatural habits concur actively to the supernatural acts which they enable the soul to elicit, inasmuch as they dispose, perfect and elevate the faculties to make them capable of such acts. In like manner the Light of Glory concurs actively in respect to the Beatific Vision. The intellect also concurs actively to this vision, because the Beatific Vision is a vital act of the blessed—yea, it is their very life—and therefore it should proceed effectively from a vital power intrinsic to the beatified soul, and moving itself vitally by its own intrinsic force, namely,

[1] 'Happiness of Heaven,' chap. xiii.

by the intellect, so that the intellect does not produce the Beatific Vision merely as an instrument, but as the principal agent, as it moves itself vitally in the way just mentioned. The intellect, therefore, and the Light of Glory concur as two total causes in the act of vision, each in its own order, the Light of Glory as the total proximate and formal cause by which the intellect is elevated and proportioned to the act of vision, the intellect as the total principle eliciting the vision, in the same manner as the will and the virtue of charity have themselves in respect to the love of God.

7. The Light of Glory the physical cause of the inequality of the Beatific Vision.

7. The Light of Glory is the physical cause of the inequality of the Beatific Vision; so that it may be said that the whole inequality comes physically from the inequality of the Light of Glory, and not from the intellect. Thus, in the case of two of the blessed in heaven, one of whom may have a much brighter and keener intellect than the other, if they receive an equal Light of Glory they will see God equally; or the one whose intelligence is weaker naturally may have a far more perfect vision of God by reason of the greater Light of Glory which is bestowed on account of his holier life.

'From all this it follows that all men are on a footing of perfect equality so far as the power of seeing God is concerned. No one has that power in himself by nature, and no one can give it to himself or develop it by study, as we can other powers we have received in the natural order. . . .

'I have been particular,' says Father Boudreaux, 'in explaining and insisting upon these things, lest it might be imagined that men of highly-cultivated minds, such as philosophers, theologians, poets, and

the like, shall see God better and enjoy more of heaven's happiness than the ignorant, in virtue of their superior natural gifts. They certainly shall not. God does not bestow a supernatural reward upon the natural gifts, or even upon the natural virtues which are to be found among pagans as well as Christians. But He does reward the faith, hope, charity, and other virtues which His children have practised in this world. Hence, theologians teach that not even the Angels, who are so superior to us, see God any better in virtue of their nobler and more perfect intellect. Thus, supposing an Angel and a man to be equal in merit, they both receive the same amount of Light of Glory; they both see God in the same degree of perfection, and both, therefore, enjoy the same degree of happiness. . . . Hence, the man who never learned his letters, either from want of natural talent or opportunity, shall undoubtedly see God as well as the philosopher, if he has led as good a life; and he shall see Him better and enjoy more of heaven's happiness if he has lived a holier life. . . .

'Once more: The light of glory is a supernatural elevation of the mind which enables man to see God as He is in Himself. It is given by God Himself to those who have lived a supernatural life of faith, hope and charity. Moreover, it is given to each in proportion to his personal merits. It therefore becomes the measure of the degree of happiness which each one of the blessed enjoys in the vision of God.'[1]

[1] 'Happiness of Heaven,' chap. xiii.

CHAPTER III

THE ESSENTIAL OBJECT OF THE BEATIFIC VISION AND ITS ACTS

1. The *essential* and *accidental* beatitude of heaven.

1. THE object of the Beatific Vision is twofold: one, *primary*, which is seen by itself and on its own account, and this is God Himself; the other, *secondary*, which is seen by reason of the *primary*, and this is creatures. By reason of this twofold object theologians divide the happiness of heaven into *essential* and *accidental*. By *essential* is meant the happiness which the soul receives immediately from God in the Beatific Vision. By *accidental* is meant the additional pleasure and joys which come to the blessed from creatures. 'Thus, when our Blessed Lord says, *There shall be joy in heaven upon one sinner doing penance*, He evidently means a new joy, which the blessed did not possess until sorrow for sin entered the sinner's heart. They were already happy in the Beatific Vision, and would not have lost the least degree of their blessedness, even if that sinner had never repented of his sins. Still, they experience a new joy in his conversion, because therein they see God glorified; and, moreover, they have reason to look for an additional brother or sister to share their bliss. Yet, although the blessed do rejoice in the conversion of the sinner,

they do so in virtue of the Beatific Vision, without which they could receive no additional pleasure from creatures. Therefore the Beatific Vision (or the Vision of God) is not only the essential happiness of heaven, but it is also that which imparts to the Saints the power of appropriating all the other inferior joys wherewith God completes the blessedness of His children.'[1]

We have to confine ourselves in this chapter to the consideration of the *primary* object of the Beatific Vision, from which results the essential happiness of heaven. This object may be considered in itself and in its possession. Considered in itself it is called *objective beatitude*, and in its possession by the blessed it is called *subjective beatitude*, or beatitude as it formally exists in the souls of the blessed in heaven.

2. The essential objective beatitude is God alone. He is the one object that suffices and is required to make man supremely happy. This statement may be proved from the Book of Ecclesiastes, the drift of which is to establish this truth. After setting forth its main proposition in the words, *Vanity of vanities, and all is vanity*,[2] it concludes as follows: *Let us all hear together the conclusion of the discourse, Fear God and keep His commandments: for this is all man. And all things that are done, God will bring into judgment for every error, whether it be good or evil.*[3] Therefore, from these inspired words we may conclude that all created things cannot make man happy, and that the one sole business of man is, by keeping the Divine command-

2. The essential objective beatitude is God, and God alone.

[1] 'Happiness of Heaven,' chap. i.

[2] Eccles. i. 2, and xii. 8.

[3] Eccles. xii. 13, 14.

ments, to secure a favourable judgment before God. To those who receive at the hands of God a favourable judgment, no other reward than God Himself is promised, as expressed in the words of the Lord to Abraham: *I am thy protector and thy reward exceeding great.*[1] Hence Christ our Lord teaches us: *Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ Whom Thou hast sent.*[2] Eternal life in Scriptural language is the same as beatitude; therefore beatitude consists in the intellectual possession of God, which has its beginning in this life by faith in Jesus Christ, and is perfected in the future life. Since, therefore, the possession of God is alone our happiness, St. John admonishes us by the words, *Love not the world, nor the things that are in the world,*[3] because whatever things are in the world cannot make us happy, and their absence or loss cannot deprive us of that which is our true happiness. One thing is necessary, namely, the possession of God. Still more, the possession of the good things of this life are often a great obstacle to attaining beatitude, according to the teaching laid down in St. Matthew's Gospel: *For he that will save his life, shall lose it; and he that shall lose his life for My sake, shall find it. For what doth it profit a man if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?*[4] And Christ has said on the one hand, *Wo to ye rich,* and on the other, *Blessed are the poor.* Truly, then, God, and God only, is the Alpha and Omega, the Beginning and the End.[5]

[1] Gen. xv. 1. [2] St. John xvii. 3. [3] 1 St. John ii. 15. [4] St. Matt. xvi. 25, 26. [5] Apoc. i. 8.

I need only refer to the definition of Benedict XII. in further proof of this doctrine, as I have already quoted it more than once. It is 'that the blessed enjoy the Essence of God, and that through such vision and fruition the souls of those who have departed are truly blessed and have eternal life and rest; as will also be the souls of those who shall hereafter depart this life.'

According to the dictates of reason, we can conclude the same truth that God, and God alone, is the essential objective happiness of man. The natural desire of happiness which is inborn in the soul ought to be satisfied. No created good can satisfy that desire; therefore its object must be the uncreated good. That such a desire ought to be satisfied is proved from the fact that it would be against the truth, the sanctity, and the goodness of God to implant such a desire in the human soul without making provision for its adequate satisfaction. Created goods cannot certainly satisfy that desire, because the soul has a boundless and undying capacity for happiness, and all created things are transitory, or at least finite. As this reasoning belongs to natural ethics, it need not be further developed in this place, as the simple reference to it, in stating the line of argument, is sufficient to bring home to the mind its own experience with regard to the happiness to be obtained or expected from creatures.

3. All that is included in the essential object of beatitude.

3. When it is said that God, and God alone, is the essential objective beatitude of the soul, we have to consider what is included in this assertion. It means the Essence of God, and all that is formally and necessary contained in that Essence. It means

the Holy Trinity, and generally all the attributes of God, both the absolute and relative attributes, for the attributes are in reality not distinguished from the Divine Essence, but only in our imperfect way of apprehending them here below. Then, since God, as He is in Himself, is the object of beatitude, the whole Divine perfection, without any distinction, will be the object of beatitude. God, as the object of beatitude, is the supreme intelligible truth and the supreme lovable good. And this is not according to any special perfection, but according to the whole Divine perfection, including all the Divine attributes. It may also be added, with regard to the Holy Trinity, that the Persons in the Trinity are not really distinct from the Divine Essence; therefore he who sees the Divine Essence in itself must see also the Persons, and he who sees one Person of the Trinity must see the Essence of God, and therefore also the other Persons.

The blessed in heaven, as we have already fully explained, will see God as He is, face to face. And this means that 'we shall see Him in all His adorable perfections, by a clear and unclouded perception of His Divine Essence. We shall gaze with unspeakable delight and rapture upon that beauty, ever ancient and ever new. We shall drink in all knowledge at its Living Source, unmingled with error or doubt. All the darkness and ignorance caused by sin will for ever vanish in the light of God's countenance, as the darkness of night disappears before the rising sun.

'We shall then see as it is the august and awful mystery of the Most Holy Trinity, the deepest, the sublimest, and the most incomprehensible of all those

that God ever revealed to man. We shall see the Eternal Father, ever begetting His only Son, and the Holy Ghost, ever proceeding from both Father and Son. We shall then see how they are really three distinct Persons and yet one undivided Essence. We shall see face to face, and as He is, this great Eternal God, in the eternity of His duration, in the abysses of His mercies, in the spotlessness of His sanctity, in the severity of His justice, in the might of His irresistible power, in the charms of His captivating beauty, and in the splendour of His majesty and glory. In a word, we shall no longer see God as He is reflected in the mirror of creation, but as He is in Himself.'[1] This extract describes God as the essential object of the Beatific Vision—God in His Essence, in His Persons, three and one—and in His perfections or attributes.

4. As God is a good distinct from us, and nothing distinct from us can make us blessed or happy unless in some way it be united to us, it follows that some union between God and ourselves is necessary to render us happy. This union is effected by the possession of God in heaven, which may be called formal beatitude. I may here notice a mistaken notion about heaven, and correct it in the words of the author already quoted (Rev. Father J. Boudreaux): 'Some imagine that the vision of God will so completely absorb and monopolize every faculty of man that practically he will become motionless and inactive as a statue. There can be no greater mistake. It is true that our union with God in the Beatific Vision is happiness and joy greater than mortal man can conceive, but it by no means follows

4. Subjective or formal beatitude.

[1] 'Happiness of Heaven,' chap. iii.

that it will hinder the free exercise of our mental faculties or the activities of our glorified bodies; indeed, the very reverse will take place, for glory does not destroy nature, but perfects it.

'We are active by nature; action, therefore, both of mind and body, is a law of our being which cannot be changed without radically changing, or, rather, destroying, our whole nature. As glory perfects our whole nature instead of destroying it, it follows that in heaven we shall be far more active than we can possibly be here below, for there all powers will exist in their perfection. Therefore the intellect, elevated and strengthened by the Light of Glory, will continue to think and to contemplate the truth, for such is the natural action of the intellect. Thus also the will, which is the loving power of the soul, shall continue for ever to love, for its natural action is to love the good, the beautiful, and the perfect. The memory also will for ever recall the many graces received from God, thus keeping alive a deep sense of gratitude for His benefits, while the imagination will still continue to make to itself new and captivating pictures of beauty.'[1]

5. The three acts required for formal beatitude.

5. This leads up to the propositions that beatitude consists in operation, and that for formal beatitude are required the three acts of vision, love, and joy or happiness. Since beatitude consists in operation, we have to examine what those vital acts are by which beatitude is constituted. In the first place, beatitude cannot consist in any transient or passing act, because as to God we shall not have a passing or transient act in heaven. For beatitude perfects its subject—namely, the beatified soul—and a passing or transient

[1] 'Happiness of Heaven,' chap. viii., p. 81.

operation as such does not effect this—at least, not in any permanent way. Then, beatitude is not an operation of the sensitive part of man, because this does not reach or attain the Supreme Good, which is entirely spiritual. Therefore beatitude is an operation spiritual and *immanens*—that is, remaining within the agent who elicits it. But there are three spiritual acts of the soul—knowledge, love, and joy, or happiness. Without these three acts there can be no beatitude, and when we speak of knowledge, we have to understand intuitive knowledge, and not abstractive knowledge—that is, the natural knowledge that is acquired by the intellect in this life.

Of these three acts we may treat in separate paragraphs.

(1) For beatitude the intuitive vision of God is required. *Intuitive* vision is the same as *intuitive* knowledge, and is in contra-distinction to knowledge acquired mediately or by analogy. That vision is not *intuitive* by which we gain the knowledge of a thing by some sign or medium already known to us, and it is not a knowledge gained by limitations or representations, but that which is immediate and proper and, as it is expressed in Scripture in respect to the Beatific Vision, *face to face*. Vision, which in its usual meaning is applied to the sense of sight, is applied here to the knowledge of the mind, and the clear and immediate knowledge which the understanding receives of God in heaven is called the *intuitive* vision of God. That this vision is possible, and required for the perfect happiness of our souls, is clearly proved by the Scriptural texts already quoted to show that God is the essential object of our beati- (1) Vision of God.

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tude. Reason itself, arguing from revealed truths, serves to convince us of this truth. Beatitude certainly consists in the operation of the intellect, and all the operations of the intellect necessarily require a knowledge of the object. An abstractive knowledge of the beatifying object could not suffice; for when once we know from revelation that God can be known intuitively, an abstractive knowledge cannot satisfy the desire of our mind. Thus, St. Paul, who had a most perfect abstractive knowledge of God from creatures and from revelation, nevertheless desired to be dissolved, and to be with Christ. Therefore the intuitive vision of God is required for beatitude. This vision is said to be the most perfect intellectual act about the most perfect object, which act renders this object present to the blessed, and unites it most intimately with the soul. Wherefore he who intuitively sees God has thereby perfectly gained the *summum bonum*, the greatest good. And the perfect attainment of the *summum bonum* is beatitude, and therefore this vision of God makes man blessed.

The Rev. F. J. Boudreaux, speaking of this vision, says: 'This vision of God is an intellectual act, by which the soul is filled to overflowing with an intuitive knowledge of God, a knowledge so perfect and complete that all the knowledge of Him attainable in this world by prayer and study is like the feeble glimmer of the lamp compared to the dazzling splendour of the noonday sun.

'This perfect vision or knowledge of God is not only the first essential element of the Beatific Vision, but it is, moreover, the very root or fountain-head of the other acts which are necessary for its complete-

ness. Thus, we say of the sun that he is the source of light, heat, life, and beauty of this material world; for if he were blotted out from the heavens, this now beautiful world would, in one instant, be left the dark and silent grave of every living creature. This is only a faint image of the darkness and sadness which would seize upon the blessed could we suppose that God would at any time withdraw from them the clear and unclouded vision of Himself. Therefore we say that the vision of the Divine Essence is the root and source of the Beatific Vision.

'Yet, although this is true, it does not follow that the vision of the Divine Essence constitutes the whole of the Beatific Vision; for the human mind cannot rest satisfied with knowledge alone, how perfect soever it may be. It must love and enjoy the object of its knowledge. Therefore, the vision of God produces the two other acts, which we will now briefly consider.'[1]

(2) The love of God is required for beatitude. St. Paul tells us: *Charity never falleth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. . . . And now there remain faith, hope, and charity, these three, but the greatest of these is charity.*[2] Therefore charity will remain in that place and time, where and when the more perfect goods will succeed to faith, and hope, and the gifts gratuitously given, namely, in heaven or in the state of beatitude. Moreover, beatitude is the most perfect friendship between God and the blessed, and perfect friendship cannot exist without (2) The love of God.

[1] 'Happiness of Heaven,' chap. i., p. 10.
[2] 1 Cor. xiii. 8, 13.

mutual love. It is of this mutual love our Saviour spoke when He said: *He that hath My commandments and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved by My Father, and I will love him and manifest Myself to him.* And again: *If anyone love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him.*[1]

It could not happen that a man would not love the greatest good when he obtains possession of it. But in beatitude man obtains possession of the greatest good, and therefore he must necessarily love this good. Moreover, as a man does not consist of intellect only, but has also a will, it follows that, not only the intellect, but also the will, is to be united to the greatest good; and this is to be effected by that which is the proper act of the will, which is love. Besides, without *love* the vital union with God would not be perfect. The author above quoted, speaking of this act of the blessed, says: 'The second element of the Beatific Vision is an act of perfect and irrepressible love. It is the sight or knowledge of God as He is that produces this love, because it is impossible for the soul to see God as He is in His Divine beauty, goodness, and unspeakable love for her, without loving Him with all the power of her being. It were easier to go near an immense fire and not feel the heat, than to see God in His very Essence and yet not to be inflamed with Divine love. It is, therefore, a necessary act—that is, one which the blessed could not possibly withhold, as we now can do in this world. For, with our imperfect vision of God, as He is reflected from the mirror of creation,

[1] St. John xiv. 21, 23.

we can, and unfortunately do, withhold our love from Him, even when the light of faith is superadded to the knowledge we may have of Him from the teachings of Nature. Not so in heaven. There the blessed see God as He is; and therefore they love Him spontaneously, intensely, and supremely.'[1]

The blessed in heaven are necessitated not only to love God, but also to love all those things that are necessarily connected with the love of God, such as the precepts of the natural law. Moreover, among the things pleasing to God, some are more pleasing to Him than others, because they are to His greater glory. Hence, the question has arisen as to whether the blessed necessarily love more that which is more pleasing to God, or whether they can prefer that which is less pleasing to God, if only it be pleasing to Him—in other words, whether in the blessed there can be moral imperfections. The learned Cardinal de Lugo answers the questions as follows: 'I confess it to be a fact,' he says, 'that the blessed, although not physically, are morally necessitated to will always that which is more pleasing to God; it does not appear credible that they should have any moral imperfection as that (in the supposition) would be. For as the Beatific Vision impedes even a light sin, because the blessed necessarily fly from displeasing God even in the slightest manner, so also they are ravished by the love of God clearly seen by them in such a manner that they only wish to please Him in all things. Therefore, suppose two objects to be proposed, one of which is more pleasing to God, a beatified soul cannot omit that for the object that is less pleasing to God. It cannot choose

[1] 'Happiness of Heaven' chap. i.

to elicit a less perfect act when it knows that it is less pleasing to God than that which is more perfect.'[1]

(3) Joy or happiness.

(3) Joy or happiness is the third act of a beatified soul. That joy or happiness is required for beatitude we learn from many texts of Scripture, *e.g.*: *Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord.*[2] *So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.*[3] *And I dispose to you, as My Father hath disposed to Me, a kingdom: that you may eat and drink at My table in My kingdom.*[4] By the figure of a banquet the Scripture often represents great joy.

Joy or happiness is, as it were, a rest of the act of love in the possession or presence of the object loved; joy or happiness is, therefore, the result of love and the presence of the beloved object. Since the blessed love God as the greatest good in Himself, and as present to them and possessed by them, they find in this love rest and happiness. The same applies to delight, for joy is the same as rational delight or pleasure; in like manner peace results from happiness; peace is the contentment of all the desires in the one good, and when that one good is present there is perfect satiety and rest of all the appetites and desires. All these names apply to beatitude, because beatitude is the most perfect assimilation and vital union with God, and the greatest perfection of man.

[1] Apud Pesch, 'Prælectiones Dogmaticæ,' tom. iii., n. 463.
[2] St. Matt. xxv. 21. [3] St. John xvi. 22.
[4] St. Luke xxii. 29, 30.

As a further result of this happiness, the just desires of the blessed will be all fully satisfied. It is true there are many other goods besides God, which can be rightly wished for, because of our natural and just inclinations. The just will possess all these goods, although not at once. Thus, the blessed souls desire to be united to their bodies, and this desire cannot be now satisfied. But on this account no sadness is experienced by the blessed, because they are certain that this desire will be satisfied at the proper time, and in the meantine they conform themselves fully with the order of Divine providence, according to which the whole man is not yet to be beatified. In like manner every other efficacious desire of the blessed is entirely conformed to the measures of the Divine will regarding any good to be obtained infallibly in its own suitable time, and therefore such desires cannot make the blessed either sad or anxious. Simple affections or desires of some good never to be obtained, such as the salvation of friends who will not be saved, are also subordinate to the Divine will, which the blessed wish to be accomplished in all things.

That no sadness or sorrow will be found in the blessed in heaven can be fully learned from the sacred text: *They shall no more hunger nor thirst; neither shall the sun fall on them, nor any heat. For the Lamb, which is in the midst of the throne, shall rule them and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.*[1] *And God shall wipe away all tears from their eyes, and death shall be no more,*

[1] Apoc. vii. 16, 17.

nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.[1] *And there shall be no curse any more . . . and night shall be no more; and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and for ever.*[2]

Speaking of the three acts which constitute the Beatific Vision, the pious and learned theologian Lessius says: 'In these three acts resides God's chiefest glory, which He Himself intended in all His works; and so, likewise, in these acts reside the highest good and formal beatitude of men and Angels. By these acts the blessed spirits are vastly elevated above themselves, and, in their union with God, become Godlike by a most lofty and super-eminent similitude with God, so that the mind can conceive no greater. Thus, like very gods, they shine to all eternity in the Divine brightness. By these same acts they expand themselves into immensity, so as to be co-equal and co-extensive, so far as may be, to so great a good, that they may take it in and comprehend it at all. They linger not outside, as it were, upon the surface of it; but they go down to its profound depths, and enter into the joy of their Lord, some more, some less, according to the magnitude of the Light of Glory imparted to each. Immersed in this abyss, they lose themselves and all created things; for all other good and joys seem to them as nothing by the side of this ocean of good and joys. In this abyss there is to them no darkness, no obscurity, such as now hangs over us, regarding the Divinity; but all is light and

[1] Apoc. xxi. 4. [2] Apoc. xxii. 3, 5.

immense serenity. There are there eternal mansions, with a tranquil security that they can never fail. There is the fulfilling of all their desires. There is the possession and enjoyment of all things that are desirable. There nothing will remain to be longed for, or sought for any more, for all will firmly possess and exquisitely enjoy every good thing in God. There the occupation of the Saints will be to contemplate the infinite beauty of God, to love His infinite goodness, to enjoy His infinite sweetness, to be filled to overflowing with the torrent of His pleasures, and to exult with an unspeakable delight in His infinite glory, and in all the good things which He and they possess. Hence come perpetual praise and benediction and thanksgiving; and thus the blessed, having reached the consummation of all their desires, and knowing not what more to crave, rest in God as their last end.'[1]

[1] 'De Perf. Divin.,' lib. xiv., c. v. Apud Boudreaux, 'Happiness of Heaven,' chap. i., pp. 18, 19.

CHAPTER IV

ACCIDENTAL BEATITUDE: ITS OBJECT

1. Accidental beatitude in heaven. Its meaning and object.

1. ACCORDING to the testimony of Sacred Scripture, besides the essential acts of vision, love, and joy, we have to admit an accidental beatitude in the blessed in heaven. This is clear from the words of the Gospel: *I say to you that there shall be joy before the Angels of God upon one sinner doing penance.*[1] This joy is certainly some other than the essential beatific joy. Likewise by the Incarnation and by the institution of the Church, and its propagation, it has come to pass *that the manifold wisdom of God has been made known to the principalities and powers in the heavenly places.*[2] These and similar texts show that there are perfections in the blessed distinct from their essential beatitude. This stands to reason, because, as the blessed are capable of manifold perfections, besides essential beatitude, and since many another perfection is natural to them, there can be no reason for denying to them such perfections in their state of beatitude. All theologians, therefore, hold as certain that, besides essential beatitude in beatified souls, there are some accidental rewards which are designated by the name of *accidental beatitude.*

[1] St. Luke xv. 10. [2] Eph. iii. 10.

The name *accidental* in some way indicates what this beatitude is, namely, that it is not identical with essential beatitude, nor does it emanate from it by an absolute necessity, but essential beatitude remaining always the same, the accidental may or may not be present at times. Hence it follows that its object is not the vision of the Essence of God, or anything Divine, for whatever is formally seen in God appertains to essential beatitude. St. Thomas says that the accidental reward 'is joy or happiness on account of some created good,' to which joy there is, as a matter of course, corresponding knowledge and love. Moreover, if the blessed, even about Divine things, receive knowledge in a way distinct from the Beatific Vision, this is also accidental. But this beatitude may also be said to be about a created thing, because the knowledge is imparted by a created medium, namely, by infused or acquired science. Therefore we may say that formal accidental beatitude is the act of the intellect and the will, as engaged on something outside the essential beatific object, which is God intuitively seen. As it is a joy about created things, by reason of its various objects, it can be distinguished into accidental beatitude arising from the goods of the soul, from the goods or perfections of the body, and from external goods, or, in other words, the pleasure arising to the soul from the knowledge of creatures, from the beauty and perfection of the glorified bodies, and from the social joys of heaven.

We have in this chapter to deal with the perfections of the soul, those of the intellect and of the will, which arise from the secondary objects of

beatitude, and which belong to accidental beatitude or constitute it.

2. The manifold perfections of the intellect in heaven.

2. In the intellect of the blessed there is a manifold perfection besides the Vision of God.

(1) What is not to be admitted in the intellects of the blessed.

(1) In the first place, let us reflect on what is not to be admitted in the intellects of the blessed. According to the common teaching of theologians, the supernatural quality or virtue of faith is not in the blessed, and the same has to be said of the supernatural gifts of science or knowledge and prophecy, inasmuch as these are the complements of faith. The words of St. Paul prove this truth: *Charity never falleth away: whether prophecies shall be made void or tongues shall cease or knowledge shall be destroyed. For we know in part and prophesy in part. But when that which is perfect is come that which is in part shall be done away.*[1] The reason is because the Light of Glory can no more co-exist with obscure supernatural knowledge than can opinion with certainty about the same object and under the same motive. But as the blessed are not omniscient, God can reveal things to them, and when such a revelation is made, it is according to their present state of clear knowledge, so that the blessed do not obscurely apprehend, but clearly see and understand the things revealed to them. St. Thomas teaches that, if God were to reveal something to the blessed, such a revelation could not be said to be the same as prophecy, for prophecy is the vision of some truth in the future, or, as it were, afar off, but all things that the blessed see are evidently present to them.

The science of theology may be admitted in the

[1] 1 Cor. xiii. 8 *et seq.*

blessed, according to the following explanation: Theology, by reason of the subject who possesses the science, is divided into the theology of the blessed and the theology of the wayfarers (*viatorum*) here on earth. The theology of the blessed is twofold: one, which St. Augustine calls the *cognitio matutina* (morning knowledge), and this is the Beatific Vision itself, by which the blessed see in the Word all Divine mysteries: it is essentially intuitive, because it consists in the instantaneous and permanent act of the vision itself; the other, called by St. Augustine *cognitio vespertina* (evening knowledge), is that through which the blessed, by the power of their natural reason, draw conclusions concerning the Divine mysteries from principles known or seen by the Light of Glory in the Divine Essence, and these they know by *species*, either infused by God or acquired by their own study here on earth. This knowledge is really discursive, and does not differ substantially from our knowledge, but only surpasses it in clearness. Our theological knowledge here is necessarily obscure, because it proceeds from principles of faith, but as the truths of faith are clearly seen by the blessed, all obscurity disappears and the formal motive or reason of assent is changed. I may here, however, remark, that the *species* of theological knowledge which a man acquires in this life will remain in heaven, so that a man will be able to remember all those things which he learned here on earth. The same may be said of *species* or intellectual impressions of things naturally acquired in this life, for whatever is natural to the intellect will remain in heaven purified from imperfections. Hence all agree, according to Suarez, that the remembrance of

those things done on earth will remain in heaven, but with this limitation, that there will be forgetfulness of the evil done to the extent that the remembrance of it cannot in heaven cause any unhappiness to the blessed. In short, nothing will be wanting to the intellectual faculty that may be suitable to its perfection, and the blessed will know many things that they never learned. But, according to the inclinations and dispositions of each, some will naturally desire to know some things, and others other things, and the knowledge granted to them will be in proportion to these inclinations and dispositions, so that no legitimate desire may remain unsatisfied.

The blessed, however, will not know all things that God does or can do, because this would make them omniscient and enable them to comprehend God, which is not possible to a finite creature. Besides, there is no reason why God should reveal to them all things past, present, and future, because the knowledge of all these things is not necessary for their beatitude. And, as a fact, we are distinctly told that none of the blessed, either Saints or Angels, know the Day of General Judgment, according to the words of St. Matthew: *But of that day and hour no one knoweth, no, not the Angels of heaven, but the Father alone.*[1]

(2) The secondary objects of the Beatific Vision classified and enumerated.

(2) Coming to the question as to what are the secondary objects which the blessed see in God, we may give the general answer of St. Thomas: 'The blessed see of past, present, and future creatures whatever specially and principally regard themselves.' The reason for this is because beatitude should perfectly satisfy every just and legitimate desire of the

[1] St. Matt. xxiv. 36.

blessed, and it is natural that the blessed should justly and legitimately desire to know those things which specially regard or concern themselves.

We may give in outline the objects of this knowledge of creatures as arranged under three heads by Billuart in his treatment of this subject.

He observes that it is not easy to say what can be assigned to each of the blessed as specially concerning them. Then he goes on to say that a beatified being can be considered in a threefold light: (1) As elevated to a state of grace; (2) as part of the universe; (3) as an individual person, either public or private, such as the Pope, a King, a founder of a religious Order, a father of a family, etc.

3. What the blessed see: (1) As they are elevated to a state of grace.

3. (1) Under the first head—that is, as elevated to the supernatural state—the blessed will see or know the mysteries of faith which they believed in this life, namely, the mysteries of the Incarnation, of the Resurrection, of Redemption, the mysteries of grace and predestination, etc., and this from the fact that the Beatific Vision succeeds to faith and is its reward, according to the words of the Psalmist: *As we heard, so have we seen in the city of the Lord of hosts, in the city of our God: God hath founded it for ever.*[1]

All the blessed will desire justly to see these mysteries which they have believed.

(2) As they form part of the universe.

(2) Under the second head, inasmuch as the blessed form part of the universe, they will see all kinds (*genera*) and species of things, and consequently all the Angels, as, according to St. Thomas, each Angel is a distinct species in itself. They will also see the principal parts of the universe, the

[1] Ps. xlvii. 9.

heavens, the stars, and the elements and the like, which of themselves or principally appertain to the beauty and integrity of the world. But as to individual and singular things or acts which happen amongst us, or which have happened or will happen, likewise the secrets of hearts, some they see, namely, those that are necessary for the knowledge of the species or which specially belong to or concern themselves; but they do not see all, because all are not to be numbered or regarded as principal parts of the universe, or necessary for its integrity, and we cannot suppose any title under which the blessed can desire to know them, except that of curiosity, which is not to be attributed to the blessed.

(3) According to their individual position or office in life

(3) Under the third head the blessed will see, at least, all the principal things that appertain to that state or office in which they were placed, whether these be free or necessary acts, whether natural or supernatural, or whether they happen in this life or in heaven. Thus, St. Peter and the Popes probably see all that appertain to the whole Church; Kings, what appertains to or goes on in their kingdoms; parents, all that concerns their children; founders of religious Orders, all that concerns these bodies; and so on. Thus, the Blessed Virgin knows far more of these things than the other Saints, especially as to the prayers and thoughts of men, because, as she is their special advocate, she ought in most things to know their state, that she may afford them timely aid. But it does not follow that even she knows all the thoughts and free acts of men, because they do not all specially concern her; and that is the special privilege of Christ, Who is the Judge of all men, and Who therefore knows all who are to be

judged, as well as all and each of their acts and thoughts, together with all their circumstances.

It is the common and pious opinion of the faithful that the blessed know all the acts of devotion performed in their honour and all the prayers that are addressed to them, according to the practice of the Church, which directs prayers to the Saints as though they were present and listening to them.

4. I may, however, make special mention of the knowledge of one's self, which is devotionally described by Bishop Ullathorne: 'As the soul contemplates all things in God, and nothing in herself, and as all things past are present with Him, she sees all that God has done for her in the Divine mirror of Eternal Truth, and there beholds the record of her marvellous advancement from her beginning on the verge of nothingness to her final end in God. Her creation in the image of God, her gift of rational light, and her growth and progress in the world through the increasing gifts of God's providence in so many kinds—all are present to her mind. The work of her redemption and restoration to God fills her heart with unspeakable gratitude. She beholds all those converging lines of good, whether earthly or heavenly, which God in His loving care had made to bear upon her course of life, to nourish and protect her nature, instruct her mind, sustain her hope, and build her up in the service of the living God. She sees the whole of that precious chain of Divine lights, graces, inspirations, encouragements in trial, pardons after failure, consolations and strengthenings, that extends over her mortal life, and has brought her on her way to God. She sees how God went before her, preparing her

4. The knowledge of one's self in heaven.

way, and with her to support her in the way, and followed her to make the way secure: afflicting her but to heal, striking her to save, humbling her but to exalt her. In a word, she there, in that eternal mirror, sees how God made all things work together for the good of His elect.'[1]

'In heaven we shall know and see ourselves as we are. For, as St. Paul tells us: *Then I shall know, even as I am known.* We shall then see and know that beautiful living image of the Eternal in her very essence; we shall see her clothed with a surpassing beauty, adorned with the gems of grace and good works, and shining in the presence of God like a star. The light of ourselves and our exceeding beauty will kindle in us none other than sentiments of unbounded gratitude to God, Who is the Giver of our existence and of all that we possess. Here, again, as well as in the knowledge of God, the human intellect will rest satisfied, because its thirst for the complete knowledge of self will be quenched in the Beatific Vision.'[2]

5. The manifold perfections of the will in heaven.

5. In the will of the blessed there is a manifold perfection besides the essential love and the essential joy of heaven.

(1) The habits of the infused virtues.

(1) In the first place, there will remain in the will of the blessed all the habits of the infused virtues which do not include an imperfection in their notion. Hope does not remain, because hope implies a tendency to that which is not yet possessed, and therefore when that which was hoped for is obtained—namely, the Divine fruition—hope vanishes. He who possesses whatever he desires, and possesses it irrevocably,

[1] 'The Endowments of Man,' p. 402.
[2] 'Happiness of Heaven,' chap. iii., p. 38.

and without any danger of ever losing it, cannot have any hope. All the moral infused virtues, however, remain in the blessed, but all the acts of these virtues cannot be exercised in heaven; thus, the acts of fortitude cannot be exercised, because there will be no difficulty to encounter, nor can there be any act of penance, which means sorrow in the souls of the blessed; but because these virtues are ordained principally and primarily to incline the will to God (and this is their formal object), the moral virtues can be exercised according to their primary act, which is the love of all that is virtuous and good. Thus, a martyr can rejoice for having borne with fortitude the trials and sufferings of his martyrdom, and this act proceeds from the virtue of fortitude; and a blessed soul can rejoice at the thought of the satisfaction made to God and the remission obtained for sins committed, which act may be said to proceed from the virtue of penance.

(2) The gifts of the Holy Ghost which reside in the will remain in the blessed, such as piety and the fear of the Lord, as well as the gift of fortitude. The fear of the Lord must be understood as the reverence due to the Divine Majesty, and not as fear of sin or punishment. (2) The gifts of the Holy Ghost that remain in the wills of the blessed.

(3) As to *acquired virtues*—that is, those which give the natural facility of doing good actions, and which are acquired by the practice of virtue here on earth—it may be said that these remain in heaven, because no reason can be assigned for their disappearance; and if they are not in the will when the soul enters heaven, they will have to be infused, and if imperfect they require to be freed from imperfection, because this is due to the wills of the (3) The acquired virtues of the will in heaven.

blessed as being natural to them, and therefore justly desired by them.

We may sum up all that concerns the perfection of the wills of the blessed by saying that they will have in heaven the completion or fulfilment of all their desires. For what Christ said to the Apostles, *Ask and you shall receive, that your joy may be full*,[1] shows that He wished in their final state that all their desires should be satisfied.

This, we may remark, will be the case with regard to any degree of beatitude, although each beatified soul will be, absolutely speaking, capable of greater beatitude; nevertheless, each will be fully satisfied with its own amount, knowing that it has its due, and no more can be expected or desired. And, besides, any degree of essential beatitude is so great that, even if all other accidental pleasures were absent, the beatified will would be perfectly happy and completely satisfied.

We have already explained the essential love of the blessed, namely, that which has God Himself for its object, and in connection with it we have now to refer to the love of creatures in the blessed. They will, of course, love all creatures in God and for God, as exemplified by the order of perfect charity in this life.

'The imperfection which blasts so much happiness in this world will never find its way into our heavenly home. For the soul not only sees that He who loved her from eternity will continue to do so everlastingly; she not only sees the utter impossibility of God's ever despising her, but she at the same time sees the impossibility of her ever proving false to Him. She not only sees God as He is, but she also

1 St. John xvi. 24.

sees everything else as it is. However beautiful, therefore, creatures may be in heaven, she always sees in God a beauty and perfection, so vastly, so infinitely superior, that it is impossible for her to be captivated by creatures as she was in this world. She loves all the companions of her bliss, it is true; but she loves them all in God and for God. She loves them because they are His, and because He loves them. She loves them too, because they are so holy, so beautiful, and so much like God, and therefore so much deserving of her love. But her chiefest, her absorbing love is centred in God, and remains centred there for ever. Never can there dawn a day when she will discover in herself a growing coldness for God, and consequently there never shall be a day when her exceeding happiness will fade away or be lessened. Rather, she sees the dawn of a glorious day when her happiness will be increased, perfected and completed in the resurrection of the body—a day when other joys and pleasures will be added to those she now enjoys in the Beatific Vision.'[1]

6. The order and rule to be observed in heaven in regard to the love of creatures.

6. The order to be observed in the love of creatures is the same in heaven as on earth, and the more perfect and the more holy they are, the more worthy objects are they of our love, as all creatures are to be loved for God and in God. Therefore, in heaven the blessed will love with all the intensity of their wills Jesus Christ the God-man, that only-begotten Son in Whom the Father is well pleased, the most perfect object of the Divine complacency. After Jesus the blessed will love Mary, His own and our Mother; she who is the most perfect and the

[1] 'Happiness of Heaven,' chap. iv., pp. 47, 48.

most exalted of all pure creatures, and who is not surpassed in glory by any Saint or Angel, but only by her own Divine Son. After her we have good reason for mentioning St. Joseph as the next object of the love of the blessed, by reason of his virtues and prerogatives, and especially by reason of his connection with Jesus Christ and Mary as the foster-father of Christ and the spouse of the Blessed Virgin. Then follow the Angels and Saints of God as the objects of the accidental beatitude of the blessed according to their degrees of perfection and of glory. They are the objects of beatitude, not in a general sense by the general charity which embraces all rational creatures, but by a particular charity which embraces each one of them individually; as the vision of them is clear and extends to each of the blessed, so does the act of love extend to each one of them.

In turn the soul in heaven will be loved by these. First by the Sacred Hearts of Jesus and Mary, then by the millions of hearts of the heavenly inhabitants, so pure, so great, and so noble; loved in God and for God, and with the same kind of charity as that by which God is loved and by which He loves us. In heaven the mutual love is the perfect love of friendship amongst the adopted children of God. There they are, as it were, in the bosom of their common Father; they live the same life, participate in the same goods and blessings, sit at the same table and are surrounded by the same torrent of ineffable delights, so that of the many millions of beatified beings it can be truly said that they have but one heart and one soul in the love of God and of each other.

7. Here we may notice a point that may occur to the minds of most people, namely, whether in heaven the order or degree of sanctity regulates absolutely all love, such as the love of parents for their children, of children for their parents, of husbands and wives for each other, and other legitimate loves founded on friendship or derived from natural and lawful motives, or whether all these loves will be confounded in one, and that these will be no longer loved under the special title that demanded love in this life. It is not true that all these bonds of love, so sweet and so strong, will be eternally severed. It is not God's will that His doctrine should lead anyone to such a conclusion as that of the destruction of all natural ties and natural love which have their origin from Himself. 7. Natural affection purified and exalted in the souls of the blessed.

In speaking of the beatific love of charity, we have said that that love has God for its formal object, and that it embraces in one and the same act all those who are made partakers of His infinite goodness. But neither grace nor glory which is its consummation destroys nature. Even the Light of Glory and supernatural charity require the human intellect, and the human will which are the natural faculties of man, and also the active principles from which the acts of vision and of love proceed. What grace and glory exclude is not nature, but the deordinations of nature, its ignorance and its weakness. Now, the special affections which bind together the members of the same family or those that arise from harmony of views or tastes among men, and those that spring from nature itself, can exist without disorder, and therefore there is no reason to exclude such affections from heaven. Originally they come from

heaven, and if they have been preserved unsullied on the earth, or if purified, they can ascend again to heaven and remain there in greater intensity, but more sweet, more living, and more durable, than ever they have been in this state of exile. The holy and glorious charity. which all maintain according to the Divine rule, approves these affections, encourages them, and vivifies them. This is the doctrine taught us by St. Thomas, who says that in heaven we shall love in many ways those with whom we are now intimately connected, for the honest causes of mutual love will not cease to exercise their influence on the souls of the blessed.[1]

8. The soul in heaven only one of myriads of spirits—described by Bishop Ullathorne.

8. We may conclude this chapter on the perfection of the souls in heaven arising from the vision and the love of secondary objects in the words of Bishop Ullathorne: 'The soul thus blessed with the Beatific Vision is but one of myriads of spirits, embracing every order of Angels and Saints, who form one society in God, and after their successful probation form one united kingdom of heaven. Each of these innumerable spirits was a special creation, and each is a distinct and singular work of grace, each a several and particular star of light and life in that bright heaven with her own history, her own accomplished course, her own special reward and glory. And whilst each is a likeness of God, how endlessly varied is the likeness! The good of each is the joy of all, for there is no jealousy where there is no self-love, and where the same Divine spirit worketh all in all.

'Now do those blessed spirits comprehend the full sense of His words, Who redeemed them in

[1] See 'La Grâce et la Gloire,' by Rev. Father Terrien, S.J.

His precious Blood: *I am the light and the life.* And: *I have given you to have life, and to have it more abundantly.* And: *As the Father liveth by Me, and I by the Father, so that He that partaketh of Me the same shall live by Me.* And when He said: *He that loveth Me shall be loved by My Father: and I will love him, and will manifest Myself to him.* As He also said: *If anyone love Me, he will keep My word, and My Father will love him, and We will come to him and make Our abode with him.* All that these Divine promises signify is now unveiled and perfected, in spirits become all sight and spiritual sense, and able through their whole capacity to embrace the Supreme Good for which they were created.'[1]

[1] 'The Endowments of Man,' Lect. XIV., p. 401.

CHAPTER V

THE RESURRECTION OF THE BODY—THE CONDITION OF THE RISEN BODY COMMON TO THE GOOD AND THE BAD

WE have so far considered the child of God glorified and perfected as to the principal part of his being, namely, his soul; it has entered into the possession of its eternal inheritance, the inheritance of light, of love, and of ineffable joy and happiness. It may be asked what more is required that the adoption may be complete, and that the chief work of grace and of redemption may be achieved? It remains to make the body, that inferior but substantial and integral part of our being, to the image of the body of Jesus Christ, the only begotten Son of God; that is to say, to raise it from the grave, and reunite it to the beatified soul, and adorn it with all the gifts required by this new state of alliance. Inasmuch as we are not yet set free from the servitude of corruption, *we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.*[1] We have now to speak of this glorious resurrection, of its qualities and prerogatives, and of the accidental beatitude which the soul derives from its reunion with its glorified body.

[1] Rom. viii. 23.

1. In a former work[1] I have treated fully the doctrine of the resurrection of the body and all the truths in connection with this article of our faith. Here it will not be necessary to enter into all the proofs of the resurrection of the dead, nor into all the particulars concerning the day of resurrection, but only to state what will suffice to show the completion of the supernatural work of God in regard to mankind. Our bodies are part of our beings, and the whole man cannot be said to have all his final perfection until the body and soul be again united in the possession of eternal life and eternal beatitude.

1. The resurrection of the body.

The resurrection of the bodies of the dead and their reunion with their souls is an article of faith which we profess in all the Creeds. In the Apostles' Creed we say: 'I believe in the resurrection of the body'; in the Nicene: 'I look for the resurrection of the dead'; in the Athanasian: 'At Whose (Christ's) coming all men shall rise again into their bodies.' In almost the same words the doctrine is contained in all the other Creeds. It has also been often defined by the Church. Thus it was defined by the Fourth Council of Lateran against the Albigenses: 'Christ will come at the end of the world, and will judge the living and the dead, and will render to each according to his works, both to the elect and reprobate, all of whom shall arise with the same bodies which they now have, and will receive according to their works, whether they shall have been good or bad.'

The Scriptural proofs of the resurrection of the body are so well selected in the 'Manual of Catholic

[1] 'The Creed Explained,' Article XI.

Theology' that I cannot do better than copy the texts as arranged in that valuable work:

(1) Proofs of the resurrection from the Old Testament.

(1) 'The Old Testament, as we should expect from its imperfect and preparatory character, speaks at first only vaguely, but afterwards with increasing definiteness, of the resurrection of the body. A Redeemer is to come Who will undo all the evil effects of Adam's sin; Who will bestow upon men bodily immortality, and will restore to them the full enjoyment of the happiness lost in Paradise. *For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another: this hope is laid up in my bosom.*[1] Isaias foretells that the *Lord of Hosts shall cast death down headlong for ever.*[2] *Thy dead men shall live, My slain shall rise again; awake, and give praise, ye that dwell in the dust: for thy dew is the dew of light: and the land of the giants thou shalt pull down into ruin* (Heb., the earth shall cast forth the dead or the shades) . . . *the earth shall disclose her blood, and shall cover her slain no more.*[3] Ezechiel's vision of the resurrection of the dry bones[4] refers, of course, in the first instance, to the restoration of Israel; but the selection of such a figure is a proof of belief in a literal resurrection. *Many of those that sleep in the dust of the earth shall awake: some into life everlasting, and others into reproach to see it always.*[5] In the Second Book of Machabees the martyr brothers comfort themselves amidst their torments with the hope and belief that those very

[1] Job xix. 25-27. [2] Isa. xxv. 8. [3] Isa. xxvi. 19-21.
[4] Ezech. xxxvii. [5] Dan. xii. 2.

same members, which they were losing for God's sake, will be again restored to them by Him. The third *quickly put forth his tongue, and courageously stretched out his hands, and said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from Him.*[1] This shows the belief prevalent among the people at that time; and Martha's words, *I know that he shall rise again in the resurrection of the last day,*[2] proves the same of a later period. It should be mentioned that the resurrection of the dead is the thirteenth article of the Jewish Creed.

(2) Proofs of the resurrection from the New Testament.

(2) The New Testament: The doctrine of the resurrection was not only confirmed by our Lord (St John v. 28 *et seq.*, vi. 39 *et seq.*; St. Luke xiv. 14), but expressly defended by Him against the Sadducees, whose unbelief He attributed to their ignorance of the Scripture and the power of God (St. Luke xx. 37). It was preached by the Apostles as one of the fundamental doctrines of Christianity—*e.g.*, by St. Paul at Athens (Acts xvii. 18, 31, 32), at Jerusalem (xxiii. 6), before Felix (xxiv. 15), before Agrippa (xxvi. 8); it is taught at great length in the Epistles (Rom. viii. 11; 1 Cor. vi. 14, xv. 12 *et seq.*; 2 Cor. iv. 14, v. 1 *et seq.*; Phil. iii. 21; 1 Thess. iv. 12-16; 2 Tim. ii. 11; Heb. vi. 2), and also in the Apocalypse (xx. 12 *et seq.*). Here we can quote only one of these passages: *If Christ be preached that He rose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again; and if Christ be not risen again, then is our preaching vain, and your faith is also vain. . . . For by a man came*

[1] 2 Mac. vii. 10, 11.

[2] St. John xi. 24.

death, and by a man the resurrection of the dead; and as in Adam all die, so also in Christ shall all be made alive. . . . Behold, I tell you a mystery; we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible.'[1]

It is from revelation alone that we can prove the resurrection. No proof from reason can establish this doctrine; nevertheless, once believing in the knowledge and the power of God, and considering man's position in the universe as linking together spirit and matter, his desire for complete and perfect happiness, the share which the body takes both in our good and evil deeds, it is not difficult to believe in the resurrection; it is a most consoling and fitting doctrine, and all may reasonably expect its realization.

(3) The doctrine of the resurrection proved from the Catechism of the Council of Trent.

(3) The Catechism of the Council of Trent confirms the revealed teaching by an apt comparison. Speaking of the resurrection of the body, it says: 'Although this is most certain by faith, yet it will avail much to show by examples, or arguments from reason, that what faith proposes to be believed is not at variance with nature or the intelligence of the human mind. Wherefore, to one asking how the dead should rise again, the Apostle answered thus: *Foolish man! that which thou sowest is not quickened except it die first. And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. But God giveth it a body as He will.* And a little after he says: *It is sown*

[1] 1 Cor. xv. 12 *et seq.* 'A Manual of Catholic Theology,' vol. ii., sec. 280.

in corruption; it shall rise in incorruption.[1] St. Gregory shows that to this similitude many others may be added. 'For the light,' says he, 'is every day withdrawn from our eyes, as it were by dying; and is again recalled, as it were by rising again. Trees lose their verdure and are again restored, as it were, by resurrection; and seeds die by putrefaction, and rise again by germination.' The Catechism of the Council of Trent proceeds to give reasons by which the same truth is established: 'Those reasons, also, which are adduced by ecclesiastical writers may seem sufficiently calculated to establish this matter. And, first, indeed, as souls are immortal and have, as part of man, a natural propensity towards human bodies, their perpetual separation from the bodies must be deemed at variance with nature. But as that which opposes nature, and is violent, cannot be lasting, it appears congruous that they should be reunited to the bodies; whence it also follows that there will be a resurrection of bodies. This kind of argument our Saviour employed when, disputing with the Sadducees, He deduced the resurrection of the body from the immortality of the soul.[2] In the next place, as an all-just God holds out punishments to the wicked, rewards to the good, and as very many of the former depart life before they suffer due punishment, and many of the latter are requited by no rewards of virtue, it is necessary that the souls be again united with the bodies, that as the partners of their vices (or their virtues) they may become sharers of their punishments or rewards.' The Catechism then concludes: 'As long as the soul is separated from

[1] 1 Cor. xv. 36-38, 42.

[2] St. Matt. xxii. 31 *et seq.*

the body, men cannot attain full happiness, replete with every good; for as any part separated from the whole is imperfect, so also is the soul which is not joined to the body. Whence it follows that, in order that nothing may be wanting to its consummate happiness, the resurrection of the body is necessary.'[1]

To these, other reasons may be added, such as: (1) Our Lord came to abolish death, and He can only do so completely by a universal resurrection. (2) The gift of Christ is greater in every way than the sin of Adam; but death was introduced by Adam's sin, therefore we should expect that, by the gift of Christ, man would at least be restored to life. (3) The members ought to be conformed to the head; but Christ, the Head, rose again, and will live for ever in soul and in body; therefore men, who are His members, shall also rise again and live for ever in the soul and body. We may say that it is for this reason that death is often described in Scripture as falling asleep, thus implying a re-awakening, or that those who die will awake to life again.

The time of the resurrection.

As to when the resurrection will take place, we do not know the day nor the hour, as the Holy Ghost has not revealed this to anyone; we are not, however, left in complete ignorance concerning the time of the resurrection and the manner in which it will be brought about. The belief of the Church regarding this point is that when the number of the elect predestined to glory will be complete, and when the building of the mystical Body of Christ will be accomplished and brought to perfection, so that no

[1] Cat. Conc. Trid., Part I., Chap. xii., Q. 4 and 5.

stone may be wanting to that edifice of men which God has destined to erect—when, in fine, the whole family of the adopted children of God, dispersed throughout the whole of space and time, is to be united to the heavenly Father in the full possession of the heavenly inheritance—then, *In a moment, in the twinkling of an eye, at the last trumpet . . . the dead shall rise again incorruptible, and we shall be changed.*[1] This will be the last day, not for any particular man, but for the whole human race assembled together—the day of resurrection for all, of judgment for all, of reward or punishment for all. And time shall be no more, for the lot of all will be irrevocably fixed either in eternal death or in eternal life.[2]

2. The three conditions or qualities of the risen body common to all men.

2. Having referred to the mystery of the resurrection and to the proofs of this mystery, our next consideration must be concerning the condition of the resuscitated bodies as to their physical being; and first we have to deal with the qualities common to all the bodies of men, both good and bad. These are *identity*, *integrity*, and *incorruptibility*. These three qualities of the bodies of men after the resurrection are clearly indicated by the above words of St. Paul, *the dead shall rise again*—they shall rise *incorruptible;* and in reference to future glory he adds: *we shall be changed.* These last words have reference to the elect, and signify that they will be transformed by the gifts of glory. According to the thought expressed by the Apostle, we may consider a twofold restoration in the resurrection, one common to all men, and the other proper to the elect, namely, the transformation by the supernatural glorification of

[1] 1 Cor. xv. 52. [2] St. John xi. 24, xii. 48.

their bodies. Let us begin with the restoration common to all, and in regard to this we have to hold as a certain truth that all the bodies of men will rise again in their identity, with the integrity of their members, and never again to return to dissolution or the decay of the grave.

(1) The identity of the bodies of the resuscitated.

(1) The identity of the bodies of the resuscitated will be both *specific* and *individual*. I say specific, for it would be folly to assert that the bodies in the resurrection will be, literally speaking, spiritual, produced out of the materials which composed them during this life, and for this assertion St. Augustine reproves those who gave that literal interpretation to the text of the Apostle : *It is sown a natural body, it shall rise a spiritual body.*[1] It is also false to suppose that these bodies, remaining material in substance, will be formed of a certain fluid like air, phantoms without solidity or firmness. Our Saviour on the day of His resurrection condemned these theories in advance, when, in order to reassure His disciples, terrified at His sudden appearance, He said to them with adorable condescension : *Why are you troubled, and why do thoughts arise in your hearts ? See My hands and My feet, that it is I Myself ; handle and see, for a spirit hath not flesh and bones as you see Me to have.*[2] The very idea of the resurrection is sufficient to remove any error like that stated. For resurrection means that the very same body that was separated from the soul by death becomes again united to it, and not a body of another either spiritual or material substance.

Not only will the bodies in the resurrection be identical in species, but they will be the same indi-

[1] 1 Cor. xv. 44. [2] St. Luke xxiv. 38, 39.

vidual bodies. If we suppose that a human body is restored at the resurrection, but one different in substance from that which was united to the soul before, there would be no resurrection, but a substitution. It may be asked concerning the body of Christ, which is the model of our resurrection, What body did St. Thomas touch? It was the same as that whose hands and feet were pierced with nails, and whose side was opened with a lance.[1] Holy Job cries out that he knows that he will see his Redeemer and his God in his own flesh: *And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another.*[2]

Thus, the Fourth Council of Lateran has defined that 'all men, whether elect or reprobate, will rise again with their own bodies, which they now bear about with them.'

In the 'Manual of Catholic Theology' the following remark is made concerning the identity of the bodies in the resurrection: 'The great difficulty against the resurrection of the body is as to how its identity it to be preserved. That we shall rise again with the same bodies is of the very essence of the resurrection. Nevertheless, the particles of the body are continually passing away and being replaced by others; and the particles of one human body may enter into the composition of other human bodies. We must not, therefore, press too far the material identity of the earthly and risen body. Some theologians, following St. Augustine, have thought it sufficient if any of the particles which at any time formed part of the earthly body are pre-

[1] St. John xx. 25-27. [2] Job xix. 26, 27.

served. Others have not recognised even so much as this.' The authors of the work quoted then say, 'We cannot here enter into the discussion,' and give a reference to Jungmann.[1]

I may, however, on the above remarks concerning the material identity of the earthly and risen body, say that we need not hesitate on any particular scientific grounds to press their full material identity, seeing that the following explanation shows it to be reasonable enough. It may or may not be the case that there will be a resurrection of the *same particles* of which the body was composed when it was laid in the grave. 'But it can be the *same* body though all the particles of matter which constitute it at the moment of resurrection are different from those of which it was composed at the moment of death or burial. The particles of the body in this life are constantly changing, and are completely changed in the course of a few years; yet the body of an old man is that which he had in his youth. Identity of particles is therefore not essential to identity of body now, and there is no reason for believing that it will be essential at the resurrection day. . . . As wheat can only spring from a grain of wheat, barley from barley, rye from rye, etc., so the resurrection of the body will be the only one which can issue out of that aggregate of faculties and relations which each man now calls his body, *so used as he has used it;* and that, therefore, it will be in a strict sense each man's *own* body, though no particle laid in the grave may be found in it.'[2]

[1] 'A Manual of Catholic Theology,' vol. ii.

[2] See 'The Nicene Creed,' chap. xli., by H. M. Thomson.

Notwithstanding all the changes that take place in the human body during life, according to scientists, I think there is no difficulty whatever in holding that it does not lose in any way its own proper individuality by the continuous and incessant ebb and flow of life, so that the body of the old man is the very same as that which was his as a baby in the cradle, or in his mother's womb.

(2) With identity we have to assert the integrity of the bodies of those raised to life. On this particular point we have clear teaching in the Catechism of the Council of Trent: 'Not only will the body rise again, but whatever belongs to the reality of its nature and to the honour and ornament of man is to be restored. To this effect we read an admirable testimony of St. Augustine: "There will, then," says he, "exist no corporal deformity; if some have been overburdened with flesh, they shall not resume the entire mass of the body, but what shall exceed the proper habit shall be deemed superfluous; and, on the other hand, whatever disease or old age has wasted in the body, as, for instance, should some have been thin from emaciation, it shall be repaired through Christ by the Divine power, for Christ will not only restore to us the body, but whatever shall have been taken away from us through the wretchedness of this life." In another place the same Father says: "Man shall not resume the hair which he had, but such as will become him, according to the text: *The very hairs of your head are all numbered*,[1] which are to be restored according to the Divine wisdom."

(2) The integrity of the risen bodies.

[1] St. Luke xii. 7.

'In the first place, as the members appertain to the integrity of human nature, they shall be restored together, for they who were either blind from their birth, or lost their sight on account of some disease, the lame, the maimed, and the paralyzed, shall rise again with an entire and perfect body, because otherwise the desire of the soul, which is inclined to a union with the body, would not all be satisfied; and yet we believe, without doubt, that in the resurrection its desire shall be fully satisfied. Besides, it is sufficiently evident that the resurrection, like creation, is to be numbered amongst the principal works of God. As then, at the beginning of creation, all things came perfect from the hands of God, that such shall also be the case at the resurrection we must by all means affirm. Nor is this to be confessed of the martyrs only, of whom St. Augustine thus bears witness: "As that mutilation could not but prove a corporal deformity, they shall not be without those members, otherwise those who were beheaded should rise without a head. The scars, however, of the sword shall remain in their members, more refulgent than gold and precious stones, even as the scars of the wounds of Christ." This is also most truly said of the wicked, although their members may have been amputated through their own fault, for the greater the number of members they shall have, the more severe the torture of the pains with which they shall be tormented. Wherefore that restoration of members will redound, not to their happiness, but calamity and misery, as merit or demerit is ascribed, not to the members themselves, but to the persons to whose body they are united. For to those who have done penance they shall be

restored for reward, but to those who shall have contemned it, for punishment.'[1]

It is true that all the organs will not have those functions in the next life which they have in this, but we deny that the organs are for no other end than as instruments of action, for they have themselves in the same relation to the soul as matter to its form. As the soul, therefore, would not have its entire perfection without all the organs that belong to the body, all the organs will be in the resuscitated body, if not in order to operation, at least for specific perfection. There are also certain parts not informed by the soul, but which appertain to grace and ornament, such as the hair, teeth, and nails, and these will be in the resurrection, so that man may have his perfection. Likewise the blood will be restored, as it is certain in the case of Christ; and also the other humours which are required for the natural perfection of the body, but not those that are tending to corruption. For the humours not merely serve to nourish the body which wastes, but to make man entire and perfect.

There were some who asserted that there would be no distinction of sex after the resurrection, but such an opinion is not to be admitted. This difference is not the effect of sin, but the result of nature itself, and the words of Christ, *In the resurrection they shall neither marry nor be married*, clearly indicate that there will be a difference of sex in the resurrection.

Then, as to the evolution of the body or its extension, it is commonly held that all men will have in

[1] Cat. Conc. Trid., Part I., Chap. xii., Q. 9.

the resurrection the same size and height which they would have had or which belonged to them in the full plenitude of adult age, so that there will be no children nor aged people in the future life; although there will be a difference of size and appearance, as the nature of each will desire that which is suitable and becoming. Each will have its own individual quality and character by which it is distinguished from others.

(3) The incorruptibility of the risen bodies.

(3) The risen bodies will all be incorruptible. On this point also I am able to give the authoritative teaching of the Catechism of the Council of Trent. Treating of the state of human bodies after the resurrection, it says: 'Although that very same body that had been before dead must be recalled to life, far different, however, will be its condition. To omit the other points, all the bodies of the risen will differ from their former condition chiefly in this, that whereas before they were subject to the laws of death, after they have been resuscitated to life they shall without distinction of good and bad attain immortality. This admirable restoration of nature, as the testimonies of the Holy Scriptures admonish us, the glorious victory which Christ achieved over death merited; for it is written: *He shall cast death down headlong for ever;*[1] and in another place: *O death, I will be thy death,*[2] explaining which the Apostle says: *And the enemy death shall be destroyed last.*[3] And we read in St. John: *Death shall be no more.*[4] But most fitting was it that, by the merit of Christ the Lord, by Whom the empire of death was overturned,[5] the sin of Adam should be exceeded; and it was also

[1] Isa. xxv. 8. [2] Osee xiii. 14. [3] 1 Cor. xv. 26.
[4] Apoc. xxi. 4. [5] Heb. ii. 14.

consonant to the Divine justice that the good should enjoy a life of endless bliss; whilst the wicked suffering eternal torments *shall seek death, and shall not find it; shall desire to die, and death shall fly from them.*[1] To the good, then, and the bad this immortality shall be common.'[2]

From this teaching it follows that all the functions of the body will not remain in the future life. As our Saviour testifies, there will be no generation in the future state, and according to the reason which is assigned by our Saviour, that the blessed will be as the Angels of God, all *vegetative life* is entirely excluded. It especially belongs to the nature of the Angels that they are incapable of corruption; therefore the blessed will be incorruptible, and will not on that account need food and drink, according to the words of St. Paul: *The kingdom of God is not meat and drink.* This incorruptibility or immortality, as stated above, will belong to the bad as well as to the good. It will be different to that which was granted to Adam in a state of innocence; for while Adam was able not to die, the resuscitated cannot die (*Adam potuit non mori, Beati vero non possunt mori*).

St. Thomas gives us the reason why the bodies of the wicked will be naturally perfect in the resurrection. 'It is necessary,' he says, 'that the bodies of the lost should be proportioned to their souls. Now, the souls of the wicked are good, considered as to their nature, as each soul in its nature is a creature of God; that which is a deordination in them is the will always turned away from its proper

[1] Apoc. ix. 6.
[2] Cat. Conc. Trid., Part I., Chap. xii., Q. 10.

end. Their body, as far as its nature is concerned, will be re-established in its integrity ; they will arise at a proper age with the complement of their members, and without any defects which they may have had before death, caused through an error of nature or by reason of their own frailty.'

CHAPTER VI

THE QUALITIES OF THE RISEN BODIES PROPER TO THE ELECT—GIFTS OF THE GLORIFIED BODIES—THE PLEASURES OF THE SENSES IN HEAVEN

1. The risen body of Christ the example of the risen bodies of the elect.

1. THERE are special and glorious prerogatives that God will bestow upon the bodies of the elect in the resurrection. St. Paul lets us know what these are, and that by the example of Christ Himself in His Sacred Body after the resurrection. Christ is the firstborn amongst the brethren and the firstborn from among all the dead. He is our Head and Example in the order of grace and of holiness, and He is the same in the order of glory and beatitude. *For whom He* (God) *foreknew He also predestined to be made conformable to the image of His Son: that He might be the firstborn amongst many brethren.*[1] His resurrection, the pledge of ours, is its model also. As is the head so should the members be, and He in raising up our bodies from the ashes of the tomb will make them conformable to the glory of His own Body. This is a necessary consequence of that Divine design which has made us members of that mystical body of which He is the Head.

If, then, we can obtain a clear and distinct notion of the glory of the Body of Jesus Christ after the

[1] Rom. viii. 29.

resurrection, we may learn from contemplating it the privileges in store for our bodies in the future state. God has not yet shown us the transformed Body of His Son in the full glory of His beatitude, because that is not yet a vision to be beheld by mortal eyes. Nevertheless, our Saviour risen from the dead, during the time He remained here on earth before ascending to His place in heaven, granted to His disciples the great privilege of beholding some rays and some of the great gifts of His glorified Body. Besides the example of Christ, the Holy Ghost, for the encouragement and consolation of the faithful, has renewed this teaching, and revealed in the Scripture in general terms the perfection prepared for the bodies of the elect. Let us take in the first place Christ as our model, that from His risen Body we may learn the special qualities of our glorified bodies.

2. The gifts of the glorified bodies.

2. *Knowing that Christ rising from the dead, dieth now no more, death shall no more have dominion over Him.*[1]

(1) Impassibility.

(1) It is for this reason that the body (of the elect), sown in corruption, shall rise in incorruption; that is, the mortal body will revive gifted with immortality. As a consequence of this privilege, the members, like their Head, will be free from everything that can predispose them to death, and they will therefore be free from all pain and sorrow, from all hunger and thirst and fatigue. *God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more.*[2] This first great quality of the risen bodies of the just

[1] Rom. vi. 9.   [2] Apoc. xxi. 4.

is called *impassibility*, including incorruptibility and immortality.

(2) The second quality of the risen body we may also learn from considering Christ risen from the dead. The Body of Christ after the resurrection was independent of all the obstacles that stand in the way of the progress of our mortal bodies in the present life. It did not seem to be bound by space. In one instant it was able to go from Jerusalem to Emmaus, from Emmaus to Jerusalem, and from thence to a town in Galilee. It was able to walk on the sea, to mount up in the air freely and without any effort, supported by no external force, but by its own power. This quality is called *agility*—that is, the power of moving from place to place so as to be immediately anywhere that we wish. Our Lord's risen Body appeared and disappeared at His will, and ascended into heaven when it pleased Him. And this gift the Holy Ghost has promised to the members of Christ. *It* (the body) *is sown in weakness, it shall rise in power.* It will be free from everything that can prevent or retard its movements. In the words of Isaias, *they* (the risen bodies) *shall take wings as eagles, they shall run and not be weary, they shall walk and not faint.*[1] (2) Agility.

(3) The third quality of the risen body is that which Christ showed in coming forth out of the tomb and in appearing to His disciples, the door being shut. Neither the heavy stone that closed the entrance to His tomb, nor the strong doors, closed and barred, of that room in which the Apostles had assembled and secured themselves through fear of the Jews, were an obstacle in the way of Christ's (3) Subtilty.

[1] Isa. xl. 31.

movements. At the hour fixed His Body came forth from the tomb, and at the moment He wished, that Body, risen from the dead, appeared in the midst of the Apostles. A ray of light cannot more easily penetrate crystal than can the risen body penetrate the most solid of bodies. This quality is called *subtilty*, which participates of the subtilty of pure spirits, and it is on this account that interpreters refer to this gift the words of St. Paul: *It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written: The first man Adam was made into a living soul; the last Adam into a quickening spirit.*[1] By means of this quality the body becomes so completely subject to the soul, and participates to such an extent in the soul's more perfect and purer life, that it becomes itself like a spirit. It is generally explained in the special sense of subtilty or penetrability—that is, being able to pass through material objects, just as our Lord's risen Body did.

(4) Brightness or glory.

(4) We do not read in the Gospel that our Saviour, after His resurrection, gave any particular indications or manifestations of that, the most exalted of all the prerogatives of the risen body, which St. Paul calls *glory*, and theologians *brightness*. But three of His disciples had seen something of that brightness on Mount Tabor, when our Lord was transfigured before them: *And His face did shine as the sun: and His garments became white as snow*;[2] which represents that great gift promised to us in the words of the Apostle: *It is sown in dishonour, it shall rise in glory.* As the face of Jesus at His transfiguration shone like the sun, *so shall the just*

[1] 1 Cor. xv. 44, 45.   [2] St. Matt. xvii. 2.

shine as the sun in the kingdom of their Father.[1] And according to the merits of each will be the brightness of each: *One is the glory of the sun, another the glory of the moon, and another the glory of the stars, for star differeth from star in glory.*[2]

The word *glory* is one of great and manifold meaning in Holy Scripture. In this particular place and connection it means excellence and beauty, accompanied with a shining splendour. Wherefore, our bodies rising in glory means, first, that they shall rise perfect in beauty and symmetry of form, and totally free from the defects and blemishes entailed by sin. This perfect beauty of form is evidently involved in the promise of rising conformable to the glorious body of our Blessed Saviour, *Who will reform the body of our lowness, made like the body of His glory, according to the operation whereby He is also able to subdue all things unto Himself.*[3]

3. What glorified bodies contribute to the beatitude of the Saints.

3. Having now sufficiently proved, so far as the purpose of this book requires, that all our bodies shall rise from the dead and be again united to our souls, and having explained the attributes or qualities common to all the risen bodies, and the four special gifts of the risen bodies of the just, we come to the consideration of the important question, What do the glorious bodies contribute to the beatitude of the Saints?

(1) The body not required for formal and essential beatitude.

(1) We have already shown that the body is not essentially required for beatitude, because the souls in heaven are beatified even before the resurrection of their bodies. We have therefore to state that the glorified bodies do not make the essential vision

[1] St. Matt. xiii. 43. [2] 1 Cor. xv. 41. [3] Phil. iii. 21.

and love of the blessed more perfect, or, in other words, they do not increase beatitude in intensity. Beatitude is a perfection of the soul according to operation—that is, the intuitive vision of the essence of God and the essential love of God; and all this surpasses entirely corporal organs. The body cannot, absolutely speaking, assist in any way the intuitive vision of God, and it therefore cannot increase the beatitude of the soul, which consists in that vision. On the contrary, were it not that the glorified body is to be made, in a certain sense, spiritual, it would rather impede than increase beatitude; for the body, such as it now is, suffers violence, and becomes weakened by deep and continuous contemplation of the soul, so that the Saints in ecstasy are taken out of their senses. Furthermore, if the soul were to see God in this mortal body, man could not live without a miracle, according to the words: *For man shall not see Me and live.*[1] Therefore, by the very nature of things, the body cannot impart anything to essential beatitude; but by the power of God the glorified body will be so changed as not to impede beatitude. 'If the vision of the Divine Essence could be obscured by the risen body, then, as Suarez observes, the resurrection would be a punishment to the just, rather than a reward.' Hence he maintains that even the Beatific Vision is more perfect after the resurrection than it was before. This becomes evident when we remember that the Beatific Vision consists of the three human acts of knowledge, love, and enjoyment of God. These acts are evidently more perfect after the resurrection, since the human soul acts more perfectly in

[1] Exod. xxxiii. 20.

union with a glorified body than when separated from it. This leads me to a second proposition, which I think includes the sense of Suarez's opinion.

(2) By the glorified body beatitude is increased in its mode of extension (*extensive*). As the soul is naturally the form of the body, the glorified body adds to the natural beauty and perfection of the soul, and the beatitude of the soul redounds to the body, so that it partakes of the soul's perfection; and thus, through the glorified body, the blessed will have, not a new beatitude, but beatitude in a new manner, inasmuch as by virtue of the former beatitude it will have a new glory and new delights in its body. This is well described by the Rev. Father Boudreaux in his admirable treatise on 'Happiness of Heaven': 'Theology teaches that the happiness of the blessed is increased by the resurrection, because the soul is enabled to receive new pleasures by her reunion with a glorified body. And, first, the human soul, which is not only intellectual, but also sensitive, receives those organs by which she is again enabled to exercise her imagination and other faculties of her emotional or sensitive nature, all of which are sources of great enjoyment. Secondly, by her reunion with the body, she is again empowered to receive pleasure through the glorified senses. Thirdly, the soul is made perfect in all her operations by a reunion with a glorified body. The human body as now constituted, or, rather, as injured by sin, does not, it is true, always perfect the soul in her operations; it rather impedes her—at least, in many of them. Hence the Wise Man tells us: *The corruptible body is a load upon the soul, and the earthly habitation presseth down the*

(2) By the glorified body beatitude is increased in the mode of extension (*extensive*).

mind that museth upon many things.[1] If, therefore, a glorified soul were reunited to such a body, undoubtedly her operations would not be made more perfect than they are in her separated state. But it is not to be so. The soul is to be reunited to a glorified body, that will be entirely subject to the spirit, and will in consequence be perfect in all its intellectual operations, its moral affections, and every other act which according to its nature it can perform.' The author then concludes (and, according to the explanation given by him and understood in that sense, I accept his conclusion): 'It follows, then, that even the essential beatitude of the Saints is both increased and perfected by the resurrection of the body.'[2] Hence the saying of St. Augustine regarding the present beatitude of the Saints, 'that the spirits of the dead do not see God as the Angels do,' as explained by St. Thomas, is not to be understood according to any inequality of quantity, because even now some souls of the blessed are assumed into the higher order of the Angels, seeing God in a clearer manner than inferior Angels; but it is to be understood according to the inequality of proportion, because the Angels—even those in the lowest order—have all the perfection of beatitude which they will ever have, but not so the souls of the Saints separated from their bodies.'[3]

In accepting this conclusion and the explanation, we have to bear in mind what has been stated and proved in a former chapter, that the formal beatitude consists in the clear vision of God, and that this

[1] Wisd. ix. 15.
[2] 'Happiness of Heaven,' chap. viii., pp. 77, 78.
[3] See Pesch, 'De Ultimo Fine,' Prop. liii., n. 492.

cannot be increased either in intensity or in extent in the reunion of the soul with the body. That is, the soul, after the reunion, will not see God in any clearer manner, nor will it see more things in the essence of God than it sees now. First, because the vision is not increased in intensity except by the Light of Glory, and the Light of Glory can only be increased by merits, and merits are not increased by the resurrection or reassumption of the body. Secondly, as to the extent of the vision, we cannot say that the blessed after the resurrection will see more attributes in God than they did before, nor will they see more creatures in God by the Light of Glory; and if the Light of Glory is not increased, no more creatures can be seen in the essence of God after the resurrection than were seen before.

(3) Three things that result in the Beatific Vision from the reunion of soul and body.

(3) We may therefore note distinctly the three things that result in the Beatific Vision from the reunion of the soul and body, and which extrinsically may be said to perfect the beatitude: (1) The glory of the body, or, in other words, the gifts of the glorified body; (2) a certain accidental pleasure or happiness which the soul receives from its own body now glorified; (3) a certain extension of the operations of the soul to the body. For as the soul communicates its being to the body, it necessarily exercises a certain operation in the body which it cannot exercise without it. It is in this last sense—and in a wide sense—that it can be said that the resurrection is an essential element of man's happiness, and that the extent of beatitude is increased by the union of the soul with the glorified body; but in saying this much we must not be understood to mean that

the formal essential beatitude which consists in the intuitive vision of God by the soul can be increased by the resurrection or the reunion of the soul with the body in heaven.

The body itself will not have formal beatitude taken as such, which consists in the act of the intellect; but it will have some subjective beatitude, which is to be found in its glorious state, and in the sensible participation of the joy and happiness which is in the soul. It will have, as we have said, all natural perfection, integrity, and the due proportion and harmony of all its members, from which accidental glory will result both to soul and body.

4. The accidental beatitude resulting from the sensitive life in heaven.

4. I may make special mention of the functions of the sensitive life in the blessed. St. Thomas justly remarks that, if the blessed were wanting in sensations, the corporal life of the Saints, after the resurrection, would be more like sleep than waking, and such a state would not be compatible with that life. The sensitive life is not given us like the vegetative life, for the sole purpose of preserving the individual or the species, but for the perfection of the individual and the expansion of his natural powers. We are told that in this life every sensation and every motion of the body are joined with some change of matter, and therefore they cannot be continued without interruption, because the particles wasted must be supplied by others. But sensation does not consist in this change, but in the vital reaction consequent upon it. In the blessed there will be the motion and the vital reaction, which are required for sensation, but no wasting or decay of the corporal organs, and because the

senses will be freed from all decay and tendency to decay, they will have great power and efficacy. Therefore in heaven the bodily senses and the bodily organs will not be subject to change, or to any weakness caused by their exercise or activity, as they are in this life.

5. The objects of the senses in heaven.

5. We are furthermore told that all the senses will have their own objects in heaven.

(1) The object of sight.

(1) First *as to the object of sight*. There can be no difficulty in understanding that this sense will have its object in heaven. As the Body of Christ transfigured on Mount Thabor caused great joy to the Apostles, so will that same body now radiant with glory, and the glorious bodies of the Saints shining with resplendent light, be most pleasing objects of vision to the eyes of the blessed. Likewise the *new heaven* and the *new earth* that are spoken of, whatever may be their beauty and their composition, will be the object of the vision of the blessed.

(2) The object of the sense uch.

(2) The *sense of touch* will also have its object, and this presents no difficulty; for where there a. real bodies there can be touch or contact and sensations, which will be diffused as here over the whole body.

(3) Of the sense of taste.

(3) The *sense of taste* may present some difficulty as to its object, as there will be neither eating nor drinking in heaven as we now understand these actions. Yet it is held that this sense is to be gratified, though not by corruptible objects, as in the world. Some explain that this sense will be gratified without any material, but that God will supply some pleasant taste affecting the palate; and others speak of some pleasant liquid given to the blessed which is

to serve, not as nutrition, but for the sole pleasure of the sense of taste.

(4) Of the sense of smell.

(4) In connection with the *sense of smell* we are asked to think how exquisitely the odour of flowers, incense, and all manner of perfumery, produce a soothing effect upon man, banishing cares and infusing a new life into him. All I can say about the object of this sense is that there is no reason why its pleasures may not be experienced in heaven, but how I do not pretend to know.

(5) Of the sense of hearing.

(5) This *sense of hearing* will derive its pleasures from the words and conversation of the blessed. For the blessed, after the example of Christ, will speak and converse together, and the absence of this pleasure would be a great imperfection. Thus, St. John speaks in the Apocalypse[1] of the blessed speaking with a loud voice, and of singing and of musical instruments; but I do not wish to press these expressions of St. John as an argument, as many spiritual things were shown in vision to the Apostle under corporal signs and figures. Nevertheless, the Fathers and theologians think that there will be conversation and music in heaven. Lessius says each one there will sing the Divine praises in the manner suitable to himself—the Angels with a spiritual voice, and men with a corporal voice. He says the pleasure of this heavenly music may be conjectured from the sweetness and delight of earthly music, which sometimes is so beautiful as to take the soul out of the body, as it were, for the time being, so that mortal nature can scarcely endure the greatness of the pleasure. We are asked by another author to reflect how very captivating and enlivening

[1] Chap. xiv.

music is. The ear revels in it, and it pours into the soul torrents of harmony which make her for the time altogether forget the outer world. So captivating is it that hours pass unheeded, and she would almost fancy it is the echoes of the Angels' voices she hears. What, then, must heavenly harmony be, if our imperfect music is so delightful?

(6) The pleasures of the imagination in heaven.

(6) The imagination, we are told, will be filled with the grandest and most beautiful representations, from which the sensitive appetite will derive great pleasure, so that the blessed will be able truly to say: '*My heart and my flesh have rejoiced in the living God.*'[1]

Nor will these functions of the senses be impeded by the contemplation and love of the blessed, as sometimes happened to the Saints on earth when wrapped into ecstasy. This happened to them by reason of the weakness of their bodies, but there will be no such weakness in the bodies of the blessed; for now these bodies can suffer no violence, but they are always whole and ready for every service of the soul. Therefore, this will be the singular prerogative of the blessed, that together with the most deep and absorbing contemplation they will be always ready for and alive to the exercise of all the senses.

In thinking over what theologians say regarding the pleasure of the senses in heaven, some may object on the ground that these are animal pleasures and unbecoming the glorious state. St. Lawrence Justinian gives the answer to the objection when he reminds us that the legitimate and becoming pleasures of these senses are neither unsuitable to the glorified

[1] Ps. lxxxiii. 2.

body nor repugnant to reason, for they are not indulged in on their own account, but that God may be the more glorified by all possible ways and means.

6. The senses and their exercise, as essential to the integrity and perfection of human nature, contribute to the happiness of the blessed.

6. 'The five senses of the human body are not mere accidental ornaments, which may or may not exist; they are essential to the integrity of its nature. Thus, a blind or deaf and dumb man is not a perfect man, because he lacks something which is essential to the integrity of his nature. Now, as glory does not destroy the nature of the body, but perfects it, it follows that all the blessed must rise with their five senses in their full perfection; and as their perfection consists in their activity and power of receiving impressions from external objects, and conveying them to the soul, it is evident that the senses must remain active in heaven, and have suitable objects to act upon. This is precisely what we learn from the Angelic Doctor, who maintains that the glory of the body does not destroy its nature, but perfects it, and even preserves the very colour that is natural to it. He maintains, moreover, that every power or faculty is more perfect when acting upon its proper object than it is when inactive; and as human nature will reach its highest degree of perfection in heaven, it follows that every sense will there act according to its nature.

'According to this doctrine, not one sense of the human body is either dead or inactive or excluded from enjoyment in heaven. And why should any one of them be excluded? Why should the sight or hearing, or even the sense of smell, be rewarded rather than the sense of taste or the sense of touch? Certainly no valid reason can be given. . . . Hence,

in our meditations on heaven we must let the pleasures of the glorified senses enter as an integral element of man's happiness. We must contemplate these pleasures as seriously as we do the pain of sense in the reprobate, only avoiding the introduction of anything gross or carnal, and therefore repugnant to a state of incorruption. Hence we must, as already shown, avoid introducing eating, drinking, sleep, or anything else which by its nature belongs to the animal man.'[1]

In speaking of these pleasures, it is said that we can give free scope to our imagination, and let it roam among the blessed, and flutter from creature to creature. I have no intention of doing that. I have said so much concerning the pleasures of the senses and the exercise of the powers of the body in heaven chiefly to show that happiness there means activity and life, and to correct the false notion that all happiness there will consist in contemplation and suspension of all active life.

From all the sound teaching of theology 'it is evident that our union with God in the Beatific Vision, far from suspending or destroying the activities of our nature, will rather increase and perfect them. It will do so, first, by taking away from soul and body whatever now makes us sluggish; and, secondly, by adding to our now-existing faculties supernatural powers, which will give to our nature its highest degree of perfection and similitude to God, Who is all activity.

'We must be careful to remember all this, otherwise it will be impossible for us ever to understand how the Saints can possibly enjoy each other's

[1] 'Happiness of Heaven,' chap. x., p. 98 *et seq.*

society, rejoice at the conversion of sinners, listen to delightful music, enjoy the pleasures of the glorified senses, and otherwise exercise all the faculties and powers of their nature. The little glimpse of heaven given in the Apocalypse certainly does not represent the Saints and Angels as inactive statues; on the contrary, all is life and a wonderful activity.'[1]

[1] 'Happiness of Heaven,' chap. viii., pp. 83, 84.

CHAPTER VII

THE ACCIDENTAL BEATITUDE WHICH THE BLESSED HAVE FROM EXTERNAL THINGS — THE SPECIAL BEATITUDE OR GIFTS OF SOME OF THE BLESSED— THE *AUREOLÆ*

THE accidental beatitude of the blessed is derived from things outside themselves, and we may place the objects of this beatitude under two heads: first, the social joys of heaven; secondly, the happiness of the blessed derived from the beauty of the visible world.

1. The social joys of heaven.

1. The blessed will certainly enjoy the society of their friends and of all the heavenly inhabitants. Heaven is often described in the Sacred Scriptures as a society, a kingdom, the house of our Father, in which there are many mansions, according to the words of our Saviour: *In My Father's house there are many mansions.*[1] In St. Matthew's Gospel we are told that *many shall come from the East and the West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.*[2] By St. John it is described as a new city prepared by God for His elect: *The tabernacle of God with men, and He will dwell with them. And they shall be His people; and God Himself with them shall be their God.*[3]

[1] St. John xiv. 2. [2] St. Matt. viii. 11. [3] Apoc. xxi. 3.

From these texts and from all that we have already said regarding the happiness of heaven, it follows that the blessed will not be deprived of the knowledge of those whom they knew on earth, but that that knowledge will be extended and made more perfect. The blessed therefore know and love each other; because they love God, they love those who are loved by God, and on that account this mutual friendship of the blessed necessarily emanates from essential beatitude. This is a point of great interest to the human heart, and one that greatly affects the happiness of the elect. Both reason and faith tell us that the blessed know each other in heaven. In heaven, as well as upon earth, man is essentially a social being. He preserves in heaven his identity and the consciousness of that identity, and he will therefore preserve all the legitimate affections of family and of friends, as St. Augustine says that the elect do not become less loving because they are better and more perfect. Besides, we have to remember that grace and glory perfect nature without changing or destroying it. So that, in parting with our friends by the separation of death, both we and they may retain in our hearts the hope of reunion in our eternal home in heaven.

We may therefore consider the joy of the blessed in the presence of Jesus, glorified in His Sacred Humanity above all creatures; in the presence of the Blessed Virgin, the Queen and Mother of the heavenly city; their joy also in the presence and society of their Guardian Angels and all the Angels of God; of their parents, brothers, sisters, and friends, and all whom they specially love. The blessed distinctly know and love all the Angels and

all the Saints as their brethren and co-heirs of eternal life, and rejoice in their glory, and amongst themselves they will praise and glorify all. As this subject opens up a wide field for our reflection and our imagination, I cannot attempt in this place to develop it at any great length. I shall be content with one or two extracts which may illustrate the nature of that happiness resulting from social intercourse with the blessed spirits, and which may serve to guide our thoughts in our meditations according to our special devotion.

(1) 'Let us now raise our eyes to our heavenly home, and there contemplate a life of the purest and most perfect social pleasures. There neither selfishness nor uncharitableness, nor any unruly passion, can exist, and, consequently, our social joys will never be mingled with the gall of bitterness. Putting aside for a moment all the shortcomings and imperfections that mar our social joys in the world, let us look at their bright side only, and see what it is that makes our social intercourse with others a pleasure. This will be as a mirror wherein we shall behold some faint reflections of social joys as they exist in heaven. What are the personal attributes or qualities in others that make our social intercourse with them a pleasure? They may be reduced to six, which really include all others that could be mentioned. These are, virtue, learning, beauty, refinement, mutual love, and the ties of kindred.' It is unnecessary to show how all these qualities will be made perfect in heaven.

(1) The qualities in others that make social intercourse pleasant.

(2) I shall refer only to one which must be the source of great joy, and that is the meeting in heaven of those whom we loved so well here, because

(2) The meeting in heaven with those whom we loved on earth.

they were bound to us by the sacred ties of kindred and friendship.

'It is the meeting of parent and child, of husband and wife, of brother and sister, of relatives and friends, to whom we were united by the bonds of purest love. As glory does not destroy our nature, neither does it destroy our natural virtues, but perfects them. Hence we shall take along with us our natural love for relatives and friends. Thus, Jesus Christ, our Model, now loves His Blessed Mother with the natural love of a dutiful son. He loves her not only because she is so pure and holy, but also because she is His own Mother. The elevation of His human nature above everything that is not God has neither destroyed nor diminished in Him that natural love which every child has for its mother. Thus, again, Mary now loves Jesus most tenderly, not only because He is her God, but also because He is her own Son—flesh of her flesh and bone of her bone. Her elevation to the highest glory, after that of Jesus, has neither destroyed nor diminished in her the natural love which every mother has for her child. If anything, it has made her love more ardent even than it was in this world.'

'So we also shall enter heaven with the natural love we now have for our kindred and friends, but in us it will be purified from everything inordinate and imperfect. . . . If these joys are so great in this world, what must they be in heaven? Especially since they are coupled with the thought that there is no more separation. No more separation! What delightful music there is in that sentence! Death shall be no more, and therefore we shall never

more be torn away from the society of our kindred and friends.'[1]

2. Since the blessed are finite and corporal beings as well as spiritual, they will be of necessity in some place. 2. Accidental beatitude derived from the beauty of the visible world.

(1) This place is called by theologians the *empyreal heaven*, which is described by Gregory of Valence to the following effect: 'It is to be stated that the *empyreal heaven* is a certain celestial orb above all the others, immovable, most bright, all beautiful and perfect in itself, the abode of the blessed souls where God manifests Himself clearly to their intuitive vision. And although it is not of faith that there exists such a heaven (a material place outside all the other orbs of the universe), yet this cannot be denied without temerity, since it is asserted by the common teaching of theologians and confirmed by the testimony of St. Basil and of others. St. Thomas gives a reason in proof of it. For, as the spiritual glory commenced at the beginning of the world in the beatitude of the Angels, it is fitting that corporal glory should commence in some body which was from the beginning free from corruption and change . . . as the whole corporal creation is to be after the resurrection.'[2] Such a body or earthly habitation is the *empyreal heaven*—that is, fiery or sparkling, so called, not from heat, but from its splendour. Theologians, therefore, think that this heaven is already glorified, and that the other bodies or globes of the universe, after the Day of Judgment will be transformed into a similar glorified and resplendent state. It is not now of any use to notice the old opinion that the (1) The place known as the *empyreal heaven*.

1 'Happiness of Heaven,' chap. xi., pp. 104, 110.

2 S. T., Q. lxvi., a. 3 c.

empyreal heaven is the surface, as it were, of the whole world, and that it is above that heaven, where Christ is with His blessed spirits, as this was founded on the doctrine of Aristotle, long since exploded, concerning the nature of the world.

We have to maintain that the blessed are not above heaven, but in heaven. We can state, according to the revelation made to us: *He that descended is the same also that ascended above all the heavens, that He might fill all things.*[1] Now, since Christ is said to have ascended above all the heavens, it appears that there are various heavens and various places in which the blessed dwell. St. Paul says that he was rapt even to the third heaven.

(2) The *new heaven* and the *new earth* after the Day of Judgment.

(2) The state of heaven and earth as it is now will not remain so always, for, according to St. Paul, even the corporal creature which is below man *will be delivered from the servitude of corruption into the liberty of the glory of the children of God.*[2] According to St. Peter, at the coming of the day of the Lord, *The heavens being on fire shall be dissolved, and the elements shall melt with the burning heat. But we look for new heavens and a new earth, according to His promises, in which justice dwelleth.*[3] These promises were made through the prophet Isaias: *For behold I create new heavens and a new earth: and the former things shall not be in remembrance, and they shall not come upon the heart.*[4] And St. John saw in the Apocalypse *a new heaven and a new earth. For*, he adds, *the first heaven and the first earth was gone, and the sea is now no more.*[5] Therefore, after the Day of Judgment, heaven and earth will exist, but they will

[1] Eph. iv. 10. [2] Rom. viii. 21. [3] 2 St. Pet. iii. 12, 13.
[4] Isa. lxv. 17. [5] Apoc. xxi. 1.

be changed for the better and be glorified. But we do not know in what this glorification is to consist. The older theologians wrote a great deal on this subject, but, as their opinions were derived from false physical principles, they are not of much value. They stated that the *empyreal heaven* will remain as it is; that all the heavenly bodies will be made more lucid and splendid; that the earthly elements will be made more perfect, and that all mixed bodies will be resolved into their elements; that there will be no longer animals, plants, or minerals, as all these are corruptible and exist only for the use of man by reason of his mortal and corruptible body; that all the motions of the heavenly bodies will cease. As to these things, all we can say for certain is that there will be a future renovation suited to the state of the blessed.

It is therefore permitted, without incurring any note of censure, to imagine heaven, properly so called—that is, the place where are the mansions of the blessed—to be some star, perhaps in the centre of the universe, around which all other worlds and bodies revolve, and that this place is adorned with all the beauty that can belong to material things, and that all the other bodies will be resplendent with the clearest light. We can also hold that the motions of the heavenly bodies will remain; that there will be plants and animals, which, like the bodies of the blessed, will have motions and activity proper to them, but without corruption. There is nothing against faith in this way of thinking. On the contrary, the words of Isaias would seem to imply it: *The wolf shall dwell with the lamb, and*

the leopard shall lie down with the kid.[1] But the things which the prophet says, in this place, cannot certainly all be verified of beatitude to the letter. For there will be no infants at the breasts, nor will the lion eat straw, etc. By these symbols the prophet is thought to represent merely the peace and security of the Messianic kingdom in the future heaven. Hence the learned theologian Pesch says that on these points nothing positive can be proved from Scripture. But as writers, remarkable for great piety and learning, have painted the glory of heaven in the most attractive figures and images, it is right for others, more gifted than I am with powers of description, to follow their examples, and, within the limits I have above stated, give free scope to their genius and thoughts.[2]

I wish, however, to add to this subject what may serve as a profitable lesson to all, an extract from the Catechism of the Council of Trent: 'The enumeration of all the delights with which the glory of the blessed shall be replete would be endless, nor can we even imagine them in thought. Of this, however, the faithful should be persuaded, that the blessed life of those in heaven overflows with the abundance of all those things that can be agreeable to us, or even desired in this life, whether they pertain to mental knowledge or to bodily perfection, although this the Apostle affirms to be accomplished in a manner more exalted than *eye hath seen, or ear heard, or than hath entered into the heart of man.*[3]

[1] Isa. xi. 6.

[2] See Pesch, 'Prælectiones,' Tract II., Sec. 1: 'De Ultimo Fine Nominis.'

[3] 1 Cor. ii. 9.

For the body, indeed, which before was gross and material, having put off mortality, and being refined and made spiritual in heaven, will no longer stand in need of nutriment; whilst the soul will, in the supreme delight, be satiated with that eternal food of glory which the Master of that great feast, *passing, will minister unto all.*[1] And who can desire rich garments or royal robes where there shall be no use for these things, and all shall be clothed with immortality and splendour, and adorned with a crown of imperishable glory? And if the possession of a spacious and magnificent mansion pertains to human happiness, what more spacious, what more magnificent, can be conceived than heaven itself illumined, as it is throughout, with the brightness of God? Hence the prophet, contemplating the beauty of this dwelling-place, and burning with the desire of reaching those blessed abodes, exclaims: *How lovely are Thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord: my heart and my flesh have rejoiced in the living God.*'[2]

3. The special beatitude or special gifts of some of the blessed.

3. Having treated of the accidental beatitude in which all the blessed participate, we have now to consider the special accidental beatitude that some of the blessed will enjoy.

The special beatitude of some of the blessed is derived from what is known as the *aureolæ*, or small crowns of glory. The word *aureola* is a diminutive form of *aurea*, and its meaning may be expressed in English, 'a small crown.' Beatitude itself is called in Scripture a crown, because a crown

[1] St. Luke xii. 37.
[2] Ps. lxxxiii. 1-3. Catechism of Council of Trent, Part I., Chap. xiii., Q. 11.

is a sign of victory and of a kingdom. And the blessed who have conquered with Christ reign with Christ; therefore their reward is designated a crown. But in comparison with the essential reward there is an accidental one bestowed on account of some special victory, and this is called *aureola*, or small crown of glory.

Although any accidental reward, such as the glory of the body, or any one of its gifts, may be called an *aureola*, the name is restricted by theologians to three special gifts or *aureolæ*, namely, that of *virginity*, that of *martyrdom*, and that of *doctorship*.

(1) The *aureola* of virginity.

(1) Of Virgins we have to understand the words of the Apocalypse: *And no man could say the canticle, but those hundred and forty-four thousand, who were purchased from the earth. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever He goeth. These were purchased from among men, the first-fruits to God and to the Lamb.*[1]

(2) The *aureola* of martyrdom.

(2) Of Martyrs we have to understand the following words: *And one of the ancients answered and said to me: These that are clothed in white robes, who are they? And whence came they? And I said to Him: My Lord, Thou knowest. And He said to me: These are they who have come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.*[2]

(3) The *aureola* of doctorship.

(3) To the Doctors are applied the words of the prophet Daniel: *But they that are learned shall shine as the brightness of the firmament; and they that instruct many to justice as stars for all eternity.*[3]

[1] Apoc. xiv. 3, 4. [2] Apoc. vii. 13, 14. [3] Dan. xii. 3.

St. Thomas assigns the reason why special *aureolæ* should be given to these three classes of persons. He says there ought to be a special crown for a special and pre-eminent victory. By virginity a signal victory is obtained over the flesh and its internal attacks; by martyrdom a special and signal victory is obtained over the world and its attacks from without; in the war with the devil, the principal victory is gained when the power of the devil is destroyed, not only as regards one's self, but as regards others, which is effected by doctrine and preaching, and therefore to doctors and preachers a special *aureola* is given.

There can be different degrees in these special rewards, because even in the same species of victory, as, for example, martyrdom, one may have overcome stronger and more severe attacks than others. It can also happen that one man may have a greater essential reward because he has fought the good fight with greater charity, and another may have a greater *aureola* because he has suffered more and with greater fortitude.

4. The *aureolæ* belong to the souls of the blessed, and from them some special splendour is imparted to their bodies.

4. Some have thought that the *aureolæ* are in the bodies of the blessed; but, whilst admitting some special splendour and glory in the bodies on account of the *aureolæ*, the more common opinion of the Fathers and theologians is that they are the ornaments of the souls in glory. Some, again, have thought that the *aureolæ* are nothing else than essential beatitude conferred under a special title; but if this were the case, it could not be said that these blessed ones would have any special reward, which we must suppose the *aureolæ* to be. St. Thomas teaches that there is a special

joy by reason of the signal victory. The blessed will rejoice indeed over their other good acts, but because virginity, martyrdom, and doctorship constitute a peculiar species of victory, to them specially belongs the reward and the joy of the *aureolæ*. Joy is the result of essential beatitude in heaven, but besides that joy we can suppose special honours to be conferred by God on account of the aforesaid titles of virginity, martyrdom, and doctorship. Therefore it is likely that doctors will have some greater intelligence of heavenly things, and, according to the Apocalypse as above quoted, virgins will be granted a special union with Christ, being in a particular manner deputed to sing His praises, and to martyrs a similar privilege is granted—that is, a special union with and deputation to the service of Christ.

Although it be maintained that the *aureolæ* are in the souls of the blessed, we must not omit to notice the special splendour granted to the bodies of some of the blessed. Christ retains those wounds in His sacred body which He permitted St. Thomas to touch. Likewise the martyrs will receive their bodies bearing the wounds of their martyrdom. But these are not in Christ, nor will they be in the martyrs, in any way as defects, but as signs of the most constant virtue by which they suffered for justice and for faith; and all these wounds, according to St. Augustine, will be resplendent with great beauty and special glory.

I may here mention that, according to the common teaching of theologians, souls will receive special accidental glory by reason of the Sacramental characters. The Council of Trent has defined that

the respective character conferred by some of the Sacraments, namely, Baptism, Confirmation, and Order, is indelible, which at least is to be understood as to its perpetuity in this life, and, according to the common opinion, is to be understood also of the next life. St. Cyril calls the character a mark indelible for ever; and St. Thomas teaches that after this life the character will remain in the good for their greater glory, and in the wicked for their greater ignominy, as the military character remains in soldiers after having gained a victory. In those who have conquered it will be to their glory, but in the conquered it will be to their shame and punishment.

5. Having treated of the glory of the Saints, including both their essential and accidental beatitude, it is but fitting to direct our thoughts to the glory of the Saint of Saints, the ever Blessed Virgin. In treating of her glory, I shall give the teaching of theologians, as set forth by the Rev. J. Bucceroni in his Commentaries on the Blessed Virgin, because therein I find, not only the beatitude of the Blessed Virgin well described, but described in a manner which may serve as an illustration of the doctrine which I have been expounding in these chapters, as to the essential and accidental beatitude of the blessed. 5. The special glory of the Blessed Virgin Mary.

(1) 'As to *essential* beatitude, it is certain that the Blessed Virgin surpasses in the perfection of that beatitude all men and all Angels. This is a truth of faith, which the tradition of the ancient Fathers and the voice of the universal Church profess in the words: *Exaltata est S. Dei Genitrix super choros Angelorum ad Cœlestia regna*—"The holy Mother (1) Her essential beatitude

of God is exalted above all the choirs of Angels in the heavenly kingdoms." Hence, the Blessed Virgin sees in the *Word*, not only all that any Angel or man sees, and with greater intensity and clearness, but she sees even more than they. For she sees, in the first place, whatever all Angels and men see. And, secondly, as to the supernatural order, from which we may form a judgment of the natural order, which is subordinate to it, let us remember that all mysteries are referred to two principal ones, namely, that of the Trinity and that of the Incarnation. For all other supernatural effects and graces are ordained in some way to the Incarnation, or flow from it. But the mystery of the Incarnation has a more special relation to the Blessed Virgin than to any other of the blessed, and therefore no other below her can know more of that mystery than she knows, especially as the connection which the Blessed Virgin has with that work, and the fruits of grace and of merits she obtained through it, exceed the state and dignity of all the other blessed. As to the mystery of the Trinity, since it is nothing else but God Himself, each one of the blessed sees it more perfectly the more he surpasses others in the essential perfection of beatitude; because the essential perfection of beatitude is derived from this most august object. In this object there are only essential and notional perfections, which all the blessed see or know, although one with greater clearness and intensity than another, and in this knowledge the Blessed Virgin exceeds all. Moreover, each one of the blessed sees in the *Word* from the beginning of his beatitude all that pertains to his state. But what appertains to the state of all and each of the blessed

appertains under a higher title to the Blessed Virgin. Therefore she sees whatever all the others see. The reason why all these things appertain under a higher title to the Blessed Virgin is because all things that belong to the state of beatitude appertain in some way to the effects of grace, and are ordained to the salvation of the predestined; otherwise the blessed are neither solicitous about them nor do they of themselves belong to the perfection of beatitude. Now, the Blessed Virgin in a singular manner co-operated with her Divine Son in the salvation of all the predestined.

'From these things we may piously and probably conclude that the Blessed Virgin sees in the *Word* all that God sees by the *knowledge of vision* (*scientiæ visionis*, as the scholastics say), with the sole exception of what specially belongs to Christ and to the interior thoughts of His soul. No one can question this exception, because, as the Blessed Virgin is far inferior to Christ both in dignity and in beatitude, it would not be right to suppose her to know His thoughts and inward acts without His manifestation and His consent.

'Finally, it may with probability be believed that the Blessed Virgin surpasses in the perfection of the Beatific Vision all Angels and men, taken not only singly, but collectively. This can be concluded from the sayings of the Fathers; they teach that the glory of God shines in the Blessed Virgin more than in all His other works, Christ only excepted; and this would not be true unless the goodness and perfection of all were contained in her.

(2) The accidental glory of the Blessed Virgin.

(2) 'From what has been said of the essential glory of the Blessed Virgin, we can easily understand what

is to be thought of her accidental glory. This is consequent on the essential glory, and, with due proportion, is commensurate with it. In the first place, there are certain perfections of accidental glory common to all the blessed, although not equal in all, as are the various revelations *extra Verbum* ("outside the Word"), certain joys, and impetrations for favours of different kinds, etc. There is no doubt that the Blessed Virgin enjoys these accidental rewards more perfectly and more abundantly than all the rest of the blessed, as is plain from what we have said above. Then, there are other perfections singularly and properly belonging to some of the blessed or to their offices and states. In this order are placed the *aureolæ*, which correspond to the three states of men—namely, to Virgins, Martyrs, and Doctors. As to the *aureola* of virginity, it is clear that the Blessed Virgin excels in it in a degree corresponding to the perfection of her virginity over all others. The fact that she preserved the most perfect chastity without the temptations to which others are subject does not diminish either her merit or her crown. Neither is the Blessed Virgin wanting the *aureola* of doctors, because she was in a singular and pre-eminent manner the teacher of doctors. To merit this *aureola* it is not necessary to teach or to preach publicly, but it suffices to diffuse or impart to others the knowledge of the truths of faith, as St. Thomas teaches. Then, as to the *aureola* of martyrs, it appears certain that the Blessed Virgin has something special of this kind, which is a certain token of her most heroic fortitude, because she endured sorrow more than enough to cause death, had she not been specially sustained by

God. And although hers may not be truly and properly the *aureola* of a martyr, it is something far more excellent. Hence the Church calls Mary not merely martyr, but the Queen of Martyrs. It is also very likely that, on account of the dignity of Mother of God, and of her great piety and devotion towards her Divine Son, the Blessed Virgin has singular splendour and glory which is more perfect than every *aureola*, which is not numbered amongst, but has a perfection of a higher order than, the *aureolæ*.

'From this teaching we may easily form some idea of the glory of the body of the Blessed Virgin in heaven. It has all those gifts common to the risen bodies of the blessed, and in a more excellent and perfect degree according to the more perfect beatitude of her soul. Again, on account of the peculiar, the most chaste, and the most pure generation of her Son, it is thought that the Blessed Virgin has in her body some admirable and peculiar splendour, or some other insignia of her Divine maternity, and of her royal dignity as the Mother and Queen of all the blessed.

'From all these things it follows that the Blessed Virgin so far exceeds all the blessed that, below her Divine Son, she may be said to occupy a special place, and to constitute in herself a special choir, in heaven. In the hierarchy of the holy Angels there are nine choirs distinct in their offices and in their operations; the Saints are placed either below these choirs or are ordered and constituted in them, for some men are admitted into each of the choirs of Angels. But the Blessed Virgin, as she has a particular dignity superior to all, is in a state above

all, and thus constitutes a special choir or order in herself. It is in this sense that the Church says that she is exalted above the choirs of Angels as their mistress and queen. Of her it can be more truly said than of Esther: *So she was brought to the chamber of the king. . . . And the king loved her more than all women, and she had favour and kindness before him above all the women, and he set the royal crown upon her head and made her queen.*'[1]

[1] Bucceroni, 'Commentarius Vigesimus de B.M.V.': 'Assumptione.'

CHAPTER VIII

THE INDEFECTIBILITY AND ETERNITY OF BEATITUDE

In addition to the gifts enumerated in the foregoing chapters, two qualities are required to render the Saints and Angels supremely blessed and happy: (1) That their beatitude be indefectible, and (2) that it be everlasting or eternal.

1. The three acts of vision, love, and joy are all that are necessary for beatitude, but these acts, in order to make man perfectly happy, must be indefectible. For he who can fall away from his final end cannot be perfectly happy. By showing that the vision and the love of God in heaven cannot cease, and that the blessed are impeccable, we shall be able to prove the indefectibility of the heavenly beatitude.

1. The indefectibility of beatitude.

(1) The blessed cannot cease from the vision of beatitude. This could only happen in two ways: either by the power of seeing God failing on the part of the intellect, or by the desire of the blessed, while retaining that power, not to see God or to suspend the act of vision. But neither of these two things can happen. The blessed cannot cease from the act of vision by the failure of the power of eliciting that act, because the power of seeing in this case is the intellect enlightened by the Light of Glory.

(1) The vision of the blessed cannot cease.

Now, neither the intellect nor the Light of Glory can of its own nature fail, because both the one and the other are of their own nature incorruptible, and they can no more fail or corrupt than an Angel or a rational soul, except by the absolute power of God, and the withdrawal of the Divine influence by which they are conserved. And as we cannot admit any defection on the part of the power, so neither can we admit any defection on the part of the object of the Beatific Vision, because this object is the Divine Essence, which in the place of a *species* concurs in the vision, and according to the ordinary law of God this *concursus* cannot fail; therefore there can be no defection on the part of the object of beatitude.

Neither can the blessed of their own will cease from the act of vision. The reason is because no one can wish himself not to be blessed and happy. Even he who is unhappy cannot desire not to be blessed and happy, and much more is this true of the being already in possession of beatitude. The blessed possess infinite good, in which all other good is contained; and it is impossible for anyone to wish to be deprived of that infinite good in which all other things are most perfectly possessed. In confirmation of all this, we have only to consider the three things that concur in eliciting and in continuing the Beatific Vision, namely, the intellect of the blessed, the Light of Glory elevating and strengthening it, and the Divine Essence as its object. In order that the blessed might be able to cease from the act of vision, it would be necessary for one or other of these principles to fail; but to bring about their failure is not in the power of the blessed. They

cannot by any will of theirs cause the Divine Essence to cease from its concurrence as an object of the vision. They cannot prevent the Light of Glory from moving and elevating the intellect to continue that vision always, for that motion is supernatural, and anticipates the liberty of the will, like the motion of exciting and preventing grace, which is not subject to free-will.

(2) The blessed cannot cease to love God as long as the Beatific Vision remains. St. Thomas teaches that no one can cease from an act unless there be in the object, or in the exercise of the act itself, some species or quality of evil. But no species or quality or appearance of evil can possibly be found in the love of God as seen intuitively, therefore no one can cease from the love of God as thus seen. This he confirms by the philosophical reason that, where there is no species of evil, nothing appears but what is good intrinsically and in every respect; but no one can refuse that which is good in itself (*sub ratione boni*) and in every way, and no one can wish evil as *such* to himself.

(2) The blessed cannot cease to love God.

This question may be understood to apply to the twofold love of God, namely, the love of benevolence or friendship, by which God is loved for Himself, because He is good in Himself; and the love of concupiscence, or interested love, by which God is loved because He is good to us. Now, the blessed on their part cannot cease from one or the other of these, either spontaneously or, if we may make the supposition, by any command of God. The blessed cannot cease from the love of benevolence spontaneously, because no one can of his own accord cease from the act of the love of benevolence,

of a good lovable for itself and by itself, and outside which he can see nothing else lovable for itself. Nor can we suppose that by the command of God such a cessation can be brought about in the will; because, if a person should wish to cease from such love, for God's sake or on account of His command, such a wish would be in itself an act of the love of God, and, instead of a cessation, it would be a continuation of that love.

Neither can the blessed cease from the love of concupiscence, or interested love, for a similar reason to that already given with regard to the love of benevolence. That cessation would be brought about either of their own accord or by the command of God. It could not be by their own accord, because no one can willingly cease to love that good by which he feels himself entirely satisfied or satiated, and outside of which he can find no good that can satisfy his desires. Nor could it cease by reason of a command from God, because that command, being external to the will, could not change the natural mode of its acting. It could only effect this much, namely, to cause the will to wish to obey God for Himself, and this desire would only take away the love of concupiscence to establish the love of benevolence. Thus, we can understand that both the vision and the love of God are indefectible in the blessed, and as a consequence of this the perfect happiness of the blessed is indefectible, because it is the necessary result or effect of that vision and of that love.

(3) The impeccability of the blessed.

(3) From the fact that the blessed cannot cease to see and to love God, it follows that they are impeccable; for if they could sin they could cease to

love God, and they could lose beatitude, which would not, therefore, be eternal life.

The impeccability of the blessed may be clearly proved from Sacred Scripture: *Blessed be the God and Father of our Lord Jesus Christ, Who according to His great mercy has regenerated us into a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you.*[1] Now, if the blessed could sin, either they would lose beatitude—and in this case it would not be incorruptible—or they would not lose it, and then it could not be said to be undefiled. *There shall not enter into it* (the heavenly city) *anything defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.*[2] The prophet Isaias tells us: *A path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.*[3] Although these words of the prophet can be explained as applying to the Church, they will not be perfectly fulfiled except in the beatitude of heaven, as also his other words, which follow almost immediately: *And everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and mourning shall flee away.* This is the universal teaching also of the Fathers and theologians of the Church, and it may be proved also from reason. It is against right reason to admit that God would leave those whom He had received, after probation, as His friends into His beatitude, in danger of falling into the greatest evil that can happen a rational

[1] 1 St. Pet. i. 3, 4. [2] Apoc. xxi. 27. [3] Isa. xxxv. 8.

creature, namely, into sin, when He can so easily prevent it, for innumerable ways and means are ever present to save them from sin. Therefore he thinks unworthily of God who imagines that He will ever permit the blessed to fall into sin. Beatitude would not be beatitude if the misery of sin were not banished from it. Although all are agreed that the blessed are impeccable, they are not, however, agreed as to whether their impeccability arises from an intrinsic or an external cause. St. Thomas and his disciples teach that it proceeds from the vision itself, and from no external cause. Scotus and his followers teach that their impeccability arises from the decree of God, by which He has determined not to concur in an act of sin, or to give so great a grace as to determine their will necessarily to do only what is good.

We should hold with St. Thomas the internal impeccability of the blessed, because beatitude consists in this, that the *Summum Bonum*, the Supreme Good, is apprehended by the intellect without any mixture of evil. And by reason of such a vision the will is so determined to love God that it cannot cease to love Him, as explained above, and it absolutely cannot prefer any other good to God. Therefore the will of the blessed necessarily loves God and cannot sin. The liberty of the will necessarily supposes indifference of judgment, by which it can happen that what in one respect appears worthy of love in another respect may appear as something evil and to be avoided. Therefore, if the intellect proposes a thing purely and entirely good, without any semblance whatever of evil, the will, which necessarily tends to good as its object, is necessarily determined to that which is thus pro-

posed to it by the intellect. And although, absolutely speaking, God could deny His *concursus* to the love of the blessed, that would be repugnant to His Divine goodness and wisdom, and therefore it can never happen.

Concerning the impeccability of the blessed, let us always bear in mind that heavenly beatitude is perfect beatitude, and the very nature of perfect beatitude is to exclude every evil and all fear of losing the possession of that beatitude. Now, if the blessed could sin, every evil would not be excluded from them, and they would always be tormented by the fear of losing their heavenly glory and happiness, so that the impeccability of the blessed may also be proved from the eternity or everlasting nature of their beatitude and happiness. Hence, to each of the blessed may be applied the text: *He that shall overcome, I will make him a pillar in the temple of my God: and he shall go out no more.*[1]

2. We have now to consider that beatitude is everlasting or eternal. **2. The eternity of beatitude.**

(1) The eternal and immutable duration of beatitude is to be understood of essential beatitude, for all the positive accidental perfections of the blessed are not necessarily perpetual or unchangeable, as the blessed can at various times have various acts of consideration and of joy about created things. The blessed from the first moment of their reception into heaven see by one act all things that are the object of essential beatitude. These they see in the Word, namely, in the Essence of God, which vision is one and the same and invariable or unchangeable for ever. Those things which are the **(1) The essential beatitude of heaven unchangeable.**

[1] Apoc. iii. 12.

object of accidental glory, and which the blessed see *extra Verbum* by species infused into them by God, are variable, and the blessed do not see them all at once and from the beginning, such as the prayers offered to them by the faithful, the conversion of sinners, etc. When we speak of the eternity of beatitude, there is no question of the accidental beatitude which is derived from the knowledge of these variable things from time to time, nor of the immutability of that beatitude. We speak of the Beatific Vision itself and of all that belongs to essential beatitude. This beatitude is measured by eternity, not by the absolute eternity of God, but by eternity participated and dependent still upon the absolute power of God. Beatitude is not measured by time, because time is the duration of a thing changeable as to its being and operation. Nor is it measured by what is called *ævum*, which is the duration of a thing immutable as to its being, but changeable as to its operation; neither can we attribute to the beatitude of the Saints essential and absolute eternity, which is the measure of a being immutable in its essence and operation intrinsically and independently of any external power, and which belongs to God alone. The Beatific Vision is not in any way successive or variable from its own internal nature, because it is *tota simul*—all together and at once, from the beginning and for ever. Its principles—namely, the Light of Glory and the Divine Essence, in which is seen all that belongs to the essential nature of God—are not subject to change or succession. It is, however, capable of change by the absolute power of God, or, as it may be said, by an external force, because as it began, so it can end by

God withdrawing the support necessary for its existence; furthermore, as it is different in different beings, so by the absolute power of God it may be increased or diminished. With this explanation, we can now proceed; and with the understanding that according to His wisdom, goodness, and promises, God will never exercise that absolute power to which we refer, we may state the doctrine and give the proofs for the eternity of beatitude.

(2) The everlasting nature of beatitude proved from Scripture and tradition.

(2) The eternity of heaven is explicitly taught in many places of Holy Scripture: *The just shall live for evermore: and their reward is with the Lord, and the care of them with the Most High.*[1] *But you shall be glad, and rejoice for ever in these things which I create: for behold I create Jerusalem a rejoicing, and the people thereof joy. And I will rejoice in Jerusalem, and joy in My people, and the voice of weeping shall no more be heard in her, nor the voice of crying.*[2] Then, beatitude is often called eternal life (St. Matt. xix. 29, xxv. 46; St. Mark x. 17, 30; St. John iv. 14, 36, x 28, xvii. 2; Rom. vi. 22, etc.). St. Paul speaks of this eternity when he says: *For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.*[3] And, speaking of the state of men after the resurrection, he says: *Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with God.*[4]

This doctrine is also professed in all the Creeds of faith by the words, 'I believe in life everlasting,' or their equivalent. The Catechism of the Council of

[1] Wisd. v. 16.
[2] Isa. lxv. 18, 19.
[3] 2 Cor. iv. 17.
[4] 1 Thess. iv. 16.

Trent gives us the full meaning and explanation of these words: 'The faithful are to be admonished that by these words is signified, not only perpetuity of life to which the wicked and the devils are consigned, but likewise perpetuity of bliss, which is to fill up the desire of the blessed. And in this sense they were understood by that lawyer in the Gospel who asked our Saviour what he should do to possess everlasting life; as if he had said: "What am I to do in order to arrive at that place, where it may be permitted to enjoy everlasting happiness?" . . . That supreme happiness is designated by this name, principally lest anyone might think that it consists in corporal and transitory things, which cannot be everlasting. For to set forth what was sought, even the word "blessedness" were insufficient, particularly as there have not been wanting men who, inflated with the opinion of a false philosophy, would place the supreme good in those things that are perceived by the senses; for these grow old and perish, whilst happiness terminates with no limits of time. Nay, rather, those earthly things are remote from true happiness, from which he recedes the farthest who is captivated by a love and longing after the world. For it is written: *Love not the world, nor those things that are in the world; if any man love the world, the charity of the Father is not in him.*[1] . . . And a little after, *the world passeth away, and the concupiscence thereof.* Parish priests, therefore, will be careful diligently to impress these truths on the minds of the faithful, that they may be induced to despise perishable things, and be convinced that in this world, in which we are not citizens, but sojourners, happiness

[1] 1 St. John ii. 15, 17.

is not to be obtained. Yet even here we may with good reason be said to be happy in hope; *if, denying ungodliness and worldly desires, we live soberly, and justly, and piously in this world, waiting for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ.*[1] . . . But from the words "life everlasting" we also understand that, contrary to the false notions entertained by some, happiness once attained can never be lost; for happiness is an accumulation of all goods without any admixture of evil, which, as it fills up man's desires, necessarily consists in eternal life; for he who is happy cannot but earnestly desire to be permitted perpetually to enjoy those goods which he has obtained. Wherefore, were not that possession permanent and certain, he should certainly be tormented by extreme agony of fear.'[2]

3. Some considerations on the eternity of the blessed.

3. This eternity of the blessed includes three important thoughts or ideas that may always assist us in our meditations on heaven:

(1) The blessed no longer fickle or changeable.

(1) The blessed shall be no longer fickle or changeable by nature: 'The fickleness which so stubbornly clings to us in our present state of existence, and which puts an end to so many of our joys, is entirely removed by our union with God in the Beatific Vision: *We shall be like Him because we shall see Him as He is.*[3] One of the essential attributes of God is immutability, or the total absence of change or even of the power of change. He is the self-same for ever. He is, as St. James beautifully expresses it: *The Father of lights, with Whom there is no change nor*

[1] Tit. ii. 12, 13.
[2] Cat. Conc. Trid., Part I., Chap. xiii., Q. 2 and 3.
[3] 1 St. John iii. 2.

shadow of alteration.[1] By our union with Him we are made "partakers of the Divine nature," and consequently of the Divine immutability. Our natural fickleness will die in our temporal death, never to rise again, and our whole nature will be clothed with immutability and remain the self-same for ever.'

(2) God will never change in His love towards them.

(2) God will never change towards the blessed, and their happiness will therefore be everlasting. 'He Who is the very source of our exceeding happiness is the eternal, immutable God. When He shall have united us to Himself and made us "partakers of the Divine nature," He never will change in our regard, tire of us, despise us, and cast us away from Him, as creatures do. No, never, never! The bare thought of such a misfortune would spread a shade of gloom on the bright face of the blessed. Once united to Him in the Beatific Vision, He will love us for evermore. Never can there come a day when He will frown upon us and make us feel that His love for us has grown cold. No, never, never! Never will there come a day when His Divine beauty will fade away, or when He will lose His power of making us happy, as is the case with the creatures that surround us, and therefore we shall never see the day when our happiness will change or cease to exist.' To this thought we may unite the further reflection: 'Not only is God immutable, and therefore unable to change in our regard, but all the companions of our bliss have also become immutable in their love for us.'

(3) In heaven death shall be no more.

(3) Let us reflect: 'In heaven that awful death shall be no more. We have the word of the living God for it: *And God shall wipe away all tears from their*

[1] St. Jas. i. 17.

eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things have passed away.[1] In very deed *the former things have passed away:* sorrow, mourning, poverty, labour, the vicissitudes of time, temptations to sin—all these things have passed away, never more to return! The children of God have entered into the enjoyment of their inheritance, which shall never be torn from them, *because death shall be no more.* Never shall they see the dawn of a day when father or mother must bid farewell, a long and sad farewell, to their heart-broken children, because *death shall be no more.* Never more will there come a day upon which affectionate children must print the last kiss upon the cold and pallid cheek of their dying parents, because *death shall be no more.* Never more shall we see our kindred and friends slowly descending into the grave, nor hear the cold, cruel clods of earth falling upon them, because *death shall be no more. Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?*[2] This is the joyful song of triumph which ever resounds through the vaults of heaven, because *The just shall live for evermore: and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord.*'[3]

[1] Apoc. xxi. 4. [2] 1 Cor. xv. 54, 55.
[3] Wisd. v. 16, 17. See 'Happiness of Heaven,' chap. xxi.

CHAPTER IX

CONCLUSIONS—THE BEATIFIC VISION SUPERNATURAL—THE CONSUMMATION OF ADOPTION AND OF THE SUPERNATURAL LIFE

1. The supernatural character of the Beatific Vision stated and proved.

1. We have supposed in the preceding chapters the supernatural character of the Beatific Vision, and by recalling to mind once more its nature and its gifts we can understand how, in very truth, the life of the blessed in heaven is the final perfection and crown of our supernatural adoption It is the inheritance proper to the children of God, according to the words of St. Paul: *And if sons, heirs also: heirs indeed of God, and joint heirs with Christ;*[1] and it is therefore the consummation of their adoption; and adoption as sons of God, as we have seen in the first part of this work, is most certainly supernatural. Its supernatural character may also be inferred from the names and the gifts which are attributed in Sacred Scripture to the heavenly beatitude. By it the blessed are made *fellow-citizens with the Saints and the domestics of God,*[2] sharers of the kingdom and throne of Christ, and His joint-heirs, partakers of His goods and of His beatitude, according to the words of our Lord: *And if I shall go, and prepare a place for you: I*

[1] Rom. viii. 17; Gal. iv. 7. [2] Eph. ii. 19.

will come again, and take you to Myself, that where I am you also may be;[1] and those other words: *To him that shall overcome, I will give to sit with Me in My throne: as I also have overcome, and am set down with My Father in His throne.*[2] This place and position cannot be considered as due to created nature, or to a foreigner or servant. Wages are due to a servant, but the paternal goods, the goods proper to the children, and the intimate familiarity with the head of the house or family, are not bestowed on one who is in the position of a servant. On this account we must regard the Beatific Vision as supernatural, as in no sense due to our nature or our natural gifts or works. The very names *kingdom of heaven*, *eternal life*, *life of glory*, *the joy of the Lord*, proclaim the supernatural character of the Beatific Vision.

The same may be further proved from the expressions of St. Paul, in which he calls God *invisible*, and says that He *inhabiteth light inaccessible*, *Whom no man hath seen*, *nor can see.*[3] This saying of St. Paul cannot be said to mean (1) that God is *invisible* only to corporal eyes, as this would not be a great prerogative, nor is it proper to God; nor (2) that God is *invisible* so that men have no knowledge whatever of Him, as the Wise Man says: *All men are vain in whom there is not the knowledge of God;*[4] (3) neither is God called *invisible* by reason of His being incomprehensible, for His vision is clearly promised to the blessed, who are incapable of comprehending Him; (4) nor does the Apostle mean only that as regards the present life God is *invisible*,

[1] St. John xiv. 3.
[2] Apoc. iii. 21.
[3] 1 Tim. i. 17 and vi. 16.
[4] Wisd. xiii. 1.

for the words used are without limit, and they tell us that He dwells *in light inaccessible*, and the intimate knowledge or vision of God to which St. Paul applies the words *invisible* and *inaccessible* is that which in the Gospel is said to be reserved to the Son: *No one knoweth the Son but the Father; neither doth anyone know the Father but the Son, and he to whom it shall please the Son to reveal Him.*[1] If the intuitive vision of God were due to a rational creature by virtue of creation, it could not be, strictly speaking, said that it is in the power of the Son alone to reveal Himself and the Father, because it would in that supposition follow as a consequence of creation and the merits of created nature. We have, therefore, to conclude that the true meaning of the Apostle's words as to God being invisible is that it is impossible to see Him by any natural power, however great; so that His vision is in no sense due to rational nature, but is altogether supernatural.

Heavenly beatitude is represented to us as so far exceeding any right or claim of nature that it surpasses all natural understanding. It is of it we have to understand the words: *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him.*[2]

The truth of the supernatural character of beatitude may also be proved from the great mystery of the Incarnation, the end of which was the restoration to men of their lost beatitude and inheritance. Then, we have to recollect that grace is necessary for even the least work of salvation, and this supposes that salvation itself is above all the powers and

[1] St. Matt. xi. 27. [2] 1 Cor. ii. 9.

claims of nature. The same conclusion may be drawn from the supernatural character of the theological and infused virtues which are the means of salvation.[1]

2. The Beatific Vision is the goal of all the graces, all the virtues, and all the salutary works of rational creatures. It is the crown and reward of all other supernatural gifts, and it therefore surpasses all the powers and claims of nature.

2. The consummation of adoption and of the supernatural life.

To understand the link which connects the concluding chapters of this work with the chapters on the supernatural life at its commencement, let us consider the following observations and reflections :

(1) The foundation and principle of adopted sonship is grace, which is a participation of the Divine nature. From this we can understand that the participation of the Divine nature in heaven signifies much more than its participation in the present state. The participation of heaven unfolds to the Saints the whole expansion of that supernatural life which they had here in its germ or principle only. Here they had only the remotest principle of the act of possessing and seeing God as He is in Himself; in heaven they have the proximate or immediate principle of that act—namely, the Light of Glory—nay, they have the act itself, namely, the vision of God *face to face*. St. Irenæus says 'that the participation of God is to see God and enjoy His goodness.' This participation, which is formal and perfect in heaven, is so inherent in the soul, and so identified, as it were, with it, that nothing can separate it from the soul, and nothing can destroy it.

(1) The participation of the Divine nature perfect in heaven.

(2) The adopted sonship, or the supernatural life,

[1] See Hurter's 'Theology,' vol. iii., n. 685.

(2) The indwelling of the Holy Trinity and special union with the Holy Ghost consummated and perfected in heaven.

means the indwelling of the Holy Trinity in the souls of the just, and their mysterious union with the Holy Ghost. Let us only compare the present indwelling with that which the just possess in their eternal home of bliss. It differs not only in respect of the stability and indefectibility of the latter, but also, and above all, by reason of its intimate nature. What great difference between the indwelling here on earth and that of heaven, the union with the Holy Ghost here and that which the heavenly spirits enjoy! There God penetrates by His Essence into the profoundest depths of the blessed, becoming Himself the species or intelligible form in which they see Him, and creatures in Him; He encompasses them entirely by His light, and embraces them in His love: *In lumine tuo videbimus lumen—In Thy light we shall see light*—as the Psalmist says.[1]

(3) The image of God perfected in the blessed.

(3) The adopted sonship, or the supernatural life, signifies the resemblance or image of God in the soul. It is in heaven that this Divine portrait, which is outlined on earth, will receive its finish or final perfection from the heart and hand of the Omnipotent Artist; we shall be like Him because we shall see Him as He is. The image of God which is now in the soul will become a perfect resemblance of God, when the soul will be made perfect by the vision of God.

(4) Perfect conformity of the blessed to the Divine will.

(4) The adopted sonship, or the supernatural life, signifies that the children of God be conformed in their wills to the will of their heavenly Father, and that they avoid all that can displease Him. The privilege of heaven is the immutable realization of

[1] Ps. xxxv. 10.

this saying of Sacred Scripture: *Whosoever is born of God committeth not sin: for His seed abideth in him, and he cannot sin, because he is born of God.*[1] Then the conformity of the blessed with the Divine will is so perfect that they not only cannot wish anything contrary to that will, but in all and through all they wish only that which God wishes, and in the measure in which He wills them to wish. St. Thomas says that in the state of glory all the blessed will see in particular what they may wish; and that not only *formally*, but even *materially*, they conform in all things their wills to the will of God. This will also appear from what has been already stated as to the truths that the blessed cannot cease to see God, nor to love God, and that their beatitude is indefectible, that they themselves are impeccable, and that their state of glory is everlasting.[2]

I may conclude this chapter, and this long and laborious work on the supernatural life, with the appropriate words of the learned and pious Bishop Ullathorne, of whose valuable assistance I have availed myself on many subjects in the course of this volume, and whose works may be recommended for their solidity and deep piety. He says in the concluding paragraph of the work entitled 'The Endowments of Man':

3. Concluding words from Bishop Ullathorne's work 'The Endowments of Man.'

3. 'That one soul whom we have considered as she has reached the final object of her existence is but an example from the great multitude which no man can number, and in whom are exhibited the inexhaustible diversities of the Divine gifts. Each of them has a separate and singular history; each

[1] 1 St. John iii. 9.

[2] See 'La Grâce et la Gloire,' livre x., chap. vi.

has her own course among the countless works that mark the ways of souls through time; each her own path of providence; each her own luminous chain of graces and mercies that have conducted her in a different way from nothingness to the final possession of God. And when all these souls shall have received their corporal frames anew, raised in the power of Christ from mortality to immortality, and from dishonour to glory, each will be the spiritualized and agile instrument of the soul to which it belongs, having its own proper character and glory, derived from the glorifying presence of God in the soul. The great end of creation, contemplated from the first, is accomplished in them. God is wonderful in His Saints. Their very bodies are as harps and cymbals on which to celebrate the praises of God, Who has raised earth itself to a life so magnificent. The kingdom of Christ is transformed into the kingdom of heaven, where He reigns supreme over those whom He has purchased with His Blood and perfected by His Spirit. It is the new heaven and the new earth raised up to God by Him Who makes all things new. And whilst every spirit praises God with a gratitude ever renewed for all that He has done for her, that endless diversity of spirits in whom one Spirit reigns gives an inconceivable breadth and magnificence to the harmony of the celestial choirs, in whom all the works of the Lord bless the Lord, praise and exalt Him for evermore.'

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THE END

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